

MODULE 7
COMMUNITY OUTREACH DEVELOPMENT
LEADER



AS THE FATHER HAS SENT ME, SO I AM SENDING YOU
AMBASSADORS
fostering a new generation of spiritual leaders



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AMBASSADORS

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AS THE FATHER HAS SENT ME, SO I AM SENDING YOU

AMBASSADORS



Welcome to Ambassadors.

Ambassadors is a new level of youth ministry designed to equip leaders with resources to train a new generation of youths to be the hands, feet, and voice of Jesus in their local churches and communities.

An ambassador generally represents a country or a cause. A Christian ambassador is a representative of another kind; they represent the values, principles, culture, and laws of the kingdom of God. They stand for the character and purpose of the King of this kingdom—Jesus Christ, Himself.

This Youth Department resource is based on seven foundations that are considered as essential to meet the developmental needs of our young people between the ages of 16–21. They include:

1. A Christ-centered discipleship plan
2. Leadership development
3. A personal, public, and small group based mission lifestyle
4. Character and personality development, including outdoor, high adventure programming
5. Lifestyle and vocational training
6. Nurturing godly relationships
7. Community outreach development through service projects and emergency preparedness training

Each of these seven foundations will be presented in modules, with participants gaining certification for each module completed. While each module has a specific focus, there are FOUR elements that will be common throughout the curriculum. Leaders MUST ensure that all these elements are embraced to make the experience meaningful, attractive, and challenging.

- First, the concept of a spiritual companion. At the beginning of each module, each participant will choose a friend who will be their companion for the duration of the module. They will meet during each session to encourage and support each other in their role and growth as an Ambassador. Groups of spiritual companions will also come together for specific activities. This builds the concept of interdependence and accountability into the Ambassador experience.
- Second, an Individual Discipleship Plan (IDP). At the beginning of every module, each participant will make a simple plan of how they would like to grow spiritually and acquire practical competency in the area of the upcoming module. Their spiritual companion will be there throughout the module to help and encourage them to accomplish their plan. The IDP helps to emphasize the continuing nature of discipleship and that learning is a continual part of life. By linking spiritual companions together for this work, it stresses the need for interdependence on each other as we learn, grow, and work for God. (See guidelines for creating the IDP on page 11. Participants have their IDP pages in their Guidebook.)
- Third, projects. Each module will have a project that will integrate the core concepts from the module into a service learning activity focused on helping others. This will be an opportunity for the Ambassador class to work together as a whole. You will

- find INSTRUCTIONS for setting up your project in the back pages of this Leader’s Guide. You might have to plan for multiple projects, depending on the size of your group.
 - The main objective is to incorporate service as a way of life, rather than an occasional activity.
 - Aim for projects that would call for regular involvement over a period of time.
 - Make contact with your Volunteer Service organizations, the local Council, and other entities that could assist you.
 - If your group settles on a particular medium/long term project, there is no need to change the project when the time comes to engage with a new module. Use your discretion.
- Fourth, social activities. Ensure that you plan for a social activity at least once a month. Make sure that you always provide opportunities for good and wholesome fun for that age group.
 - You do not have to conduct all your sessions in a building. As appropriate, conduct some in nature, in the context of a camp, in someone’s home, etc.
 - In the back pages of your Leader’s Guide you will find a list of websites where you can access ‘Ice Breakers’ or brief fun activities that you can inject into all your sessions.

Of course, CONDUCT ALL YOUR ACTIVITIES PRAYERFULLY.

RECOMMENDATION

It is highly recommended that you set aside your first meeting as a fun ORIENTATION to share the Ambassadors concept, share the Participant’s Guides, give an overview of the first module, discuss the FOUR elements and their implementation, discuss the frequency of meetings, organize calendars, etc.

Participant’s Guide

A participant’s guide for each module has been prepared for each participant.

- The Participant’s Guide is essentially the workbook containing all the sessions of each module that the participant will engage with.
- In the back pages of each module there is a page for creating the IDP. There is also a list of the sessions for that module that the leader will date and sign upon the participant’s completion.
- Each participant will be required to complete 75 percent attendance and participation to receive the certification or award at the end of each module. Participants can make-up for missed lessons to achieve the required 75 percent at the discretion of their leader.

Fostering togetherness is at the heart of a model for discipleship, which the General Conference is focusing on; it is known as “Together Growing Fruitful Disciples.” This model emphasizes understanding, connecting, equipping, and ministering—but doing all of this “together.” For God did not design us to grow or minister alone, but in community. Paul writes that growing in Christ is achieved as everyone uses the gifts God has given to them, “until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Ephesians 4:13).

Thank you for helping to educate our young people to become Ambassadors of Jesus Christ and His kingdom.

General Conference Youth Ministries Department



Gilbert Cangy
GC Youth Director



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CREATING YOUR IDP

As a human being with a nature that naturally tends to move away from God, growing to reflect Jesus as an Ambassador will rarely happen by chance or without much thought. That's why for each of the Ambassador's modules, you will be creating your own IDP. The focus of each IDP will relate to the theme of your current module and last for the duration of that module.

Here is an example of what an IDP will look like. Fill in your own IDP on the form provided.

1. IDP Module Name:

CHRIST-CENTERED DISCIPLESHIP

2. Spiritual Companion: Who is the spiritual companion who will encourage and support you in the next stage of your spiritual journey of growing as an Ambassador of Jesus? They will remain your spiritual companion throughout the current module.

JOHN WILCOX

3. Personal vision statement: This includes two parts: (a) What do you see in your life today that you would like to change in order to become more effective as an Ambassador for Jesus? (b) Describe how you would like to see yourself in the future. Before you start writing, take a moment to pray for God to guide your thoughts.

- CURRENTLY, I DO NOT HAVE A REGULAR OR VERY MEANINGFUL DEVOTIONAL LIFE.
- I WOULD LIKE TO DEVELOP A DEVOTIONAL LIFE THAT CAN EQUIP ME SPIRITUALLY TO BE AN EFFECTIVE AMBASSADOR FOR JESUS.

4. Expected evidence of change: After looking at your personal vision statement, list the evidence you might expect to see that reveals you are growing in Christ.

- I THINK AN EFFECTIVE AMBASSADOR IS SOMEONE WHO IS ALWAYS PRAYING FOR OPPORTUNITIES TO REVEAL THE CHARACTER OF JESUS WHEREVER THEY GO. THAT IS WHAT I WANT FOR MY LIFE.

5. Next steps: List the practical steps you will take to accomplish your personal discipleship vision. Think about how these steps will also shape your daily devotions with God.

- SET MY ALARM CLOCK FOR 7AM TO START MY DEVOTIONS
- SPEND 30 MINUTES IN PRAYER AND BIBLE READING
- REPEAT BEFORE I GO TO SLEEP
- FIND A BOOK TO READ THAT TEACHES DIFFERENT WAYS TO STUDY THE BIBLE
- PRAY EACH DAY FOR OPPORTUNITIES FOR GOD TO USE ME AS HIS AMBASSADOR

6. Reflection: How did I do? This is completed at the end of the module. It gives you a chance to reflect on what worked well and what you would like to improve in the future. You can compare your expected evidences of change to what actually happened.

- I REALLY ENJOYED THESE LAST FEW WEEKS. THE MORE I READ AND UNDERSTOOD, THE MORE CONFIDENT I BECAME TO PRAY FOR OPPORTUNITIES FOR GOD TO USE ME. I THINK I WILL EXPAND THE TIME FOR DEVOTIONS I HAVE IN THE EVENING, AND NOW THAT I HAVE READ A BOOK ON BIBLE STUDY, I WOULD LIKE TO READ ANOTHER ON INTERCESSORY PRAYER. I HAVE FOUND THAT I REALLY ENJOY PRAYING FOR OTHERS.

basic template for teaching sessions

This template will be used during most in-house teaching sessions. There will be variations in the format depending on the focus for the day.

welcome & activity

2+ min

1. General welcome and opening prayer.
2. A short getting-to-know you activity. As friendships continually deepen, so the ability to encourage and support each other spiritually deepens.

did you know?

13 minutes

An activity that introduces the theme for the day.

mission briefing

10 minutes

A simple Bible study that gives the biblical foundation for the theme done in groups of two or three. It will be helpful for leaders to circulate around the room to listen in on conversations to see that participants are going in the right direction and to answer questions.

thinking it through

5 minutes

A personal reflection time where each participant writes down what they have personally learned from the Bible study and how this applies to their own life as an Ambassador. To be shared briefly with their spiritual companion who will be a spiritual encourager during the curriculum.

reflecting Jesus & His kingdom

40 minutes

An activity that expands on the main theme for the lesson. This section is called “reflecting Jesus and His kingdom” because an ambassador’s main task is to represent who Jesus is to others, as well as what the kingdom of heaven stands for.

next steps

15 minutes

An ambassador for Jesus will grow spiritually and will witness in everyday life beyond the training sessions. Therefore, each participant will develop an individual discipleship plan that will help them grow as an ambassador for Jesus when they are outside of the learning environment.

At the beginning of each module in the curriculum, participants will develop an individual discipleship plan (IDP) that will guide their personal spiritual journey during that section. Each IDP will focus on the theme of that section. “Next Steps” is a time for participants to reflect on how their IDP is working and to pray for each other in what they aim to do next. This will be done with their spiritual companion. A spiritual companion is a friend who prays for and encourages their own companion over a set period of time.

summary

5 minutes

As a whole group, this is an opportunity to summarize what participants have learned during the session. It is a time for the leader to generally review what has been done and to ask for volunteers to briefly share what they have learned.

SESSION 1

leader's guide

a model for christian community development outreach





1: a model for christian community development outreach

session overview

leader notes

1. This lesson provides an overview for the first 7 lessons in Module #7 on community development outreach using strategies for reaching out to our neighbors and communities from a ministry philosophy known as Christian Community Development (CCD).
2. This lesson will provide a quick introduction to the key components of this philosophy and encourage participants to consider how these principles can be applied in their own communities through their own churches.
3. This lesson uses an example from the lives of John and Vera Mae Perkins in the southern American State of Mississippi, during the fight for civil rights there. Their story can be used to draw parallels to the current situations and realities of the Ambassadors in your group in any country or setting.

materials

1. Lesson handout for each participant
2. A pen and 2 note cards for each pair for reflecting Jesus activity
3. Flip chart (big white paper) and markers

learning outcomes

	Outcomes	Evidence of learning
Head Participants will know...	1. The biblical basis for community development and be able to list the 8 key components of this philosophy	1. Mission briefing discussion questions
Hands Participants will be able to...	1. Identify ways to help make a heavenly experience and abundant life present here on earth	1. Reflecting Jesus activity
Heart Participants will be able to...	1. Embrace ways they can love God and love their neighbors	1. Sharing with Spiritual Companion from next steps questions

extra resources

1. Facebook Page: Adventist Christian Community Developers, which is a group of Seventh-day Adventist Christians committed to living out the 8 components of Christian Community Development (ccda.org) in whatever context God has placed us. The purpose of this group is to connect, encourage, inform and inspire each other.



2. Note: Some of this lesson's material was adapted from training modules prepared by Dr. Bethany Dudley for CCDA.

3. The following are quotes from "Ministry of Healing" that speak to this lesson:

"His disciples are the appointed means of communication between Christ and the people." {MH 49.1}

"The work which the disciples did, we also are to do. Every Christian is to be a missionary. In sympathy and compassion we are to minister to those in need of help, seeking with unselfish earnestness to lighten the woes of suffering humanity." {MH 104.2}

"But we need not to go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sick-bed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation." {MH 105.5}

"Christ commits to His followers an individual work, – a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice is the requirement of the gospel." {MH 147.4}

"God will use men who are willing to be used. It is not the most brilliant or the most talented persons whose work produces the greatest and most lasting results. Men and women are needed who have heard a message from heaven. The most effective workers are those who respond to the invitation, 'Take My yoke upon you, and learn of Me.'" (Matt 11:29) {MH 150.1}

"But none need wait until called to some distant field before beginning to help others. Doors of service are open everywhere. All around us are those who need our help. The widow, the orphan, the sick and the dying, the heartsick, the discouraged, the ignorant, and the outcast, are on every hand." {MH 152.2}

"We should feel it our special duty to work for those living in our neighborhood. Study how you can best help those who take no interest in religious things." {MH 152.3}



1: a model for christian community development outreach

teaching plan

welcome

5 minutes

1. Welcome and open with prayer.
2. Introduce this new module by saying something like, “This new module will focus on how we as Christians can live out our faith in the areas of need of our neighbors and communities, seeking to be the hands and feet of Jesus as we live His love in tangible ways. This lesson will provide an overview of community development outreach using strategies for reaching out to our neighbors and communities from a ministry philosophy known as Christian Community Development (CCD).”

introduction to theme

20 minutes

1. Share that the Christian Community Development movement in America began with a demand for justice by a fourth-grade dropout who had become a pastor and moved back to his childhood home state of Mississippi. You can refer to more details from the story in the introduction as you open up this lesson.
2. Share that this type of work in Christian community development has been taking place all over the world in cities, villages, and communities of many kinds. In Egypt “Mama Maggie” Gobran works with *Stephen’s Children* to focus on the neglected children of the garbage slums, encouraging them to experience love, build self-worth and seize hold of the hope that is found in Jesus. The work of ADRA, Adventist Community Services, Adventist Frontier Missions, student missionaries and church missions have also been engaged in work to help those in need around the world both with the saving message of the gospel and also to help people address the immediate needs they are facing. (5 min)
3. Have the group review the information in the “Did You Know” section from the 1960’s in America. Discuss if there was a time in their own country when things might have looked like this for a certain group of people. (5 min)
4. Ask them how they think it would have felt to be Black and in America during this time? (5 min)
5. Read the passage from Luke and ask them, “If Jesus had come to earth to America in the 1960’s or to your country during a time of discrimination, what might His hearers have seen as good news? The coming of Jesus to this earth was a fulfillment of the prophecy of the Messiah and the promise of redemption from sin; the gospel = good news. How would His words (quoted from Isaiah) also speak to the struggles of people who are being oppressed? (5 min)



mission

briefing

20 minutes

1. In groups of 3 or 4, have the participants complete the mission briefing section of the handout.
2. The leader(s) can walk around and encourage them to read the Scripture passages and discuss their answers to the questions as a group. (10 min)
3. Encourage the groups to just briefly think about what the key components of the CCD philosophy might mean, but not to get bogged down with trying to define them (we will be doing that over the next few weeks). (10 min)
4. Invite participants to respond to the thinking it through questions on their own when the group is done with the mission briefing.

thinking

it through

10 minutes

1. Give participants a few minutes to read, respond and pray to the questions given. (5 min)
2. Invite them to share in groups of 3-4 their responses and what they are learning. (5 min)

reflecting Jesus & His kingdom

35 minutes

1. Say to the group, "The Gospel of John records Jesus as saying He has come that we might have life and have it 'so-so'..." (To this the group will/should disagree.) (10 min)
 - a. Ask the group, "What does he say?" (Read John 10:10) He has come that we might have life and have it ABUNDANTLY!
 - b. Ask them, "What would LIFE ABUNDANT look like in your community?"
 - c. Write "ABUNDANT LIFE" on the top of the flip chart paper and write their answers down on the paper under these words. (encourage them that certain things probably ought to be included, such as good education, housing, health care, access to food, etc.)
 - d. Say, "Abundance would not be complete without Christ at the center."
2. Say, "What we are describing here sounds like what the prophet Isaiah foretold of the New Earth." (Isaiah 65:17-24) (12 min)
 - a. Have them break up into pairs and read aloud the Scripture from Isaiah (The Message translation) printed in their handout. While one person reads ask the other person to close their eyes and listen and remember the pictures that come to mind as they hear the words of this passage. Ask them to write down what they remember on a notecard. Then have the pairs switch and the other person read while their partner closes their eyes and then writes down what they remember on a notecard. When both have completed, have them share with each other what they wrote down.
 - b. Have the pairs all come back together in the large group. Ask them to share "What excites you about this new heaven and new earth?"
 - c. Ask them in the large group, "How can we be a part of helping our communities experience this heavenly experience on earth ('Thy will be done on earth as it is in heaven')?"



3. Matthew 22:36-40 is a key passage for the work of Christian Community Development. (8 min)
 - a. Read it together with them.
 - b. Ask them “How did Jesus show that he loved God and loved his neighbor during his ministry/life here on earth?”
4. Ask them to think about/reflect on this question: “What is one way that you can show that you love God this week? And also that you love your neighbor?”

next steps

15 minutes

Have the Spiritual Companions meet and discuss the following:

1. Share the answer to the last question (“How can you show that you love God and that you love your neighbor this week?”)
2. Who are “the poor” in your community? What are some ways that you can show that you care about the “rights of the poor” where you live? What can you do to seek their “peace and prosperity”?
3. Pray for each other in what you would like to take action on from what you’ve learned today.

summary

1. Today we have talked about ways of reaching out to our neighbors and communities and caring about their rights, peace and prosperity. It is our desire to share with our neighbors that God loves them and to show them that we love them too. In the coming weeks we will be learning more about how we can do this in tangible ways.
2. Let’s end in prayer together for how we can live God’s love this week and have God’s will be done on earth as it is in heaven. Have a few group members pray.





SESSION 1

participant's guide

a model for christian community development outreach



SESSION 1

a model for christian community development outreach



did you know...

in the 1960's in America:

- Over half the black families lived in poverty
- There was segregation of blacks and whites in most public places
- Blacks could not eat in white restaurants, enter white stores, drink from public fountains, etc.
- Blacks had to ride at the back of the bus and give up their seat if a white person needed it
- In many states less than 50% of blacks were registered to vote
- Blacks were not permitted to buy homes/property wherever they wanted, but only in certain areas
- Black children were not allowed entrance into white public schools

“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.”

Luke 4:18-19





mission briefing

The Bible speaks much about caring for the poor, for those in need, in particular those who are unable to help themselves because of their status in the community (the orphan, the widow, the alien/foreigner). It seems that people in need are especially close to the heart of God.

1. How did Jesus express the nature of His ministry in His inaugural speech and reading of the portion of Scripture in the synagogue (Luke 4:18-19)? While Jesus came to lay the foundation of His kingdom where ultimately all evil and injustice will be eradicated, do His Words have implications today for those of us who say we are His ambassadors?
2. Read Jeremiah 29:4-7 and Proverbs 29:7. What does seeking the 'peace and prosperity' of the place where you live mean in our times? What are the 'rights of the poor' that righteous ambassadors should be concerned about in your community?

The purpose of this philosophy, known as Christian Community Development (CCD), is to see wholistically restored communities with Christians fully engaged in the process of transformation. This is what our church desires, to see God's Kingdom come on earth as it is in heaven. The key components of the CCD philosophy are not a program or a model. They are a way of life that transforms entire communities to reflect the kingdom of God.

The key components of the ministry philosophy known as Christian Community Development are

- Relocation: living in the community in which one is ministering
- Reconciliation: having been reconciled with God, we now work on reconciliation with one another
- Redistribution: bringing the needed resources (economic, social, educational and relational) together to impact the community in order to create equal access and opportunity for all humanity
- Church-Based: the church is the foundation from which other programs emanate
- Listening to the Community: the needs of the community are to be identified and addressed
- Wholistic: community development is to be comprehensive
- Leadership Development: developing the future leadership from among those indigenous to the community
- Empowerment: developing and strengthening capacity enabling others to do for themselves and use their gifts to serve others.

These components introduce this philosophy's paradigm of being the church, the body of Christ, living out life in order to bring about Kingdom transformation, especially in under-resourced communities.

1. We will be learning more about each of these over the next few weeks. But for now at least, share what you think these concepts mean and how they might relate to the passages of Scripture we just read.





thinking it through

1. From the list of facts about blacks in America in the 1960's, what would have been the hardest thing for you if you had been black in America during that time period?

2. If there are people groups in your country, city, community who are faced with similar types of things now, what would peace and prosperity look like for them?



reflecting Jesus & His kingdom

1. Read the following Scripture from Isaiah out loud to your partner (while they have their eyes closed).
“Pay close attention now: I’m creating new heavens and a new earth. All the earlier troubles, chaos, and pain are things of the past, to be forgotten. Look ahead with joy. Anticipate what I’m creating: I’ll create Jerusalem as sheer joy, create my people as pure delight. I’ll take joy in Jerusalem, take delight in my people: No more sounds of weeping in the city, no cries of anguish; No more babies dying in the cradle, or old people who don’t enjoy a full lifetime; One-hundredth birthdays will be considered normal—anything less will seem like a cheat. They’ll build houses and move in. They’ll plant fields and eat what they grow. No more building a house that some outsider takes over, No more planting fields that some enemy confiscates, For my people will be as long-lived as trees, my chosen ones will have satisfaction in their work. They won’t work and have nothing come of it, they won’t have children snatched out from under them. For they themselves are plantings blessed by God, with their children and grandchildren likewise God-blessed. Before they call out, I’ll answer. Before they’ve finished speaking, I’ll have heard.” Isaiah 65:17-24 (The Message)



2. Write down on the notecard what came to your mind while the passage was being read by your partner. After each one has had a turn, share what you wrote down. (Then return to large group.)

3. Read together: "Teacher, which is the greatest commandment in the Law?" Jesus replied: " Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments." Matthew 22:36-40

4. How did Jesus show that he loved God and loved his neighbor during His ministry/life here on earth?

5. What is one way that you can show that you love God this week? And also that you love your neighbor?



SESSION 2

leader's guide

what does it mean for Community development outreach to be church-based?

to be best
point of view.
Community [ke
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people associat





2: what does it mean for Community development outreach to be church-based?

session overview

leader notes

1. This lesson helps the participants understand the central role of the church in any community development outreach effort and to see the value of church in community.
2. As participants understand the biblical understanding of church, they will also see applications of how the church can help every community to look more like the kingdom of God.
3. This lesson will pick up where the previous lesson ended in talking about God's kingdom being on earth as it is in heaven.

materials

1. Lesson handout for each participant
2. Pens and note cards for each participant
3. Flip chart (big white paper) and markers

learning outcomes

	Outcomes	Evidence of learning
Head Participants will...	<ol style="list-style-type: none"> 1. Discover the biblical understanding of church 2. Recognize the value of church in community 	<ol style="list-style-type: none"> 1. Did you know and mission briefing discussion questions
Hands Participants will be able to...	<ol style="list-style-type: none"> 1. Understand & apply the "with" model of ministry 2. Think of ways the local church can be involved in community development 	<ol style="list-style-type: none"> 1. Reflecting Jesus activity and next steps sharing
Heart Participants will be able to...	<ol style="list-style-type: none"> 1. Embrace the church's (& their own) calling to be in relationship with those in need 	<ol style="list-style-type: none"> 1. Reflecting Jesus activity & sharing with Spiritual Companion from next steps questions

extra resources

1. Note: Some of this lesson's material was adapted from training modules prepared by Dr. Bethany Dudley for CCDA.
 "Then as the children of God are one in Christ, how does Jesus look upon caste, upon society distinctions, upon the division of man from his fellow man, because of color, race, position, wealth, birth, or attainments? The secret of unity is found in the equality of believers in Christ. The reason for all division, discord, and difference is found in separation from Christ. Christ is the center to which all should be attracted; for the nearer we approach the center, the closer we shall come together in feeling, in sympathy, in love, growing into the character and image of Jesus. With God there is no respect of persons." {1SM 259.2} (Selected Messages, Book 1)



The following are quotes from “Ministry of Healing” that speak to this lesson:

“Nothing will so arouse a self-sacrificing zeal and broaden and strengthen the character as to engage in work for others. Many professed Christians, in seeking church relationship, think only of themselves. They wish to enjoy church fellowship and pastoral care. They become members of large and prosperous churches, and are content to do little for others. In this way they are robbing themselves of the most precious blessings. Many would be greatly benefited by sacrificing their pleasant, ease-conducting associations. They need to go where their energies will be called out in Christian work, and they can learn to bear responsibilities.” (pg 97)



2: what does it mean for Community development outreach to be church-based?

teaching plan

welcome

5 minutes

1. Welcome and open with prayer.
2. Review briefly the previous overview lesson on community development outreach, especially what was discussed on having God's will be done on earth as it is in heaven and what they shared about loving God & loving our neighbors.
3. Say, "Today we will be talking about the role of the church in community development outreach."

introduction to theme

20 minutes

1. Ask each participant to write down on a notecard their definition of church. Take a few minutes to do this. Tell them "Once you are done, stand up and walk around the room sharing how you define church with three others and having them share with you." (5 min)
2. Bring the group back together and discuss the following questions: (5 min)
 - a. What was your experience as you talked with others about how they define church?
 - b. What were some of the differences you found?
 - c. What were some of the similarities? (Record their answers on the large flip-chart paper labeled: "Similarities." You could also ask a volunteer to come up and record them for you.)
3. Have the group review the metaphors in the "Did You Know" section that are used to describe the church. Have them look up some of these passages (not necessary to look them all up) and share what characteristics they see that the church is likened to and what these metaphors have in common. (9 min)
4. Say "At the heart of the philosophy of Christian Community Development (CCD) is the church. The church is the body of Christ, made up of followers of Jesus Christ who seek to be his representatives on earth by loving God and loving our neighbors. We are the church living out Christianity in our communities. We pray that as we become the hands and feet of Jesus, others will come to know God's love." Read the passage from Matthew 5:13-15 aloud together as a group. (1 min)

mission briefing

25 minutes

1. In groups of 3 or 4, have participants complete the mission briefing section of the handout.
2. The leader(s) can walk around and encourage them to read the Scripture passages and discuss their answers to the questions (on the salt & light and yeast passages) as a group. (10 min)
3. When the groups are finishing sharing on these questions, share some tips/insight: (3 min)
 - a. Salt is not a neutral presence. Salt is an active ingredient that changes the flavor of things.
Light — obvious truth that light shines in darkness; but also ADDS the additional promise that when



the people of God act like the people of God, we actually help people see God. Both salt and light are change agents. When the people of God fail at their task, something significant is lost. The people of God lose their value, and people in the world fail to see God.

- b. The yeast changes everything — The Kingdom of God changes everything. The woman is like the church as she worked the yeast all the way through the dough — she did not sprinkle it in one area or keep it in the jar.
4. Ask groups to read the passages on God's relationship with those in need and answer the questions. (12 min)
5. Invite participants to respond to the thinking it through questions on their own, when the group is done with the mission briefing.

thinking it through

10 minutes

1. Give participants a few minutes to read, respond and pray to the questions given. (5 min)
2. Invite them to share in groups of 3-4 their responses and what they are learning. (5 min)

reflecting Jesus & His Kingdom

30 minutes

1. Say to the group, "The philosophy of Christian Community Development utilizes the uniqueness of our church's ability to see each person as made in the image of God with gifts to contribute towards the Kingdom of God. The body of Christ has unique gifts and power when it physically comes together in the form of a local church. The power is realized through prayer, the working of the Holy Spirit, the ability to act as connector and information hub throughout the community, the ability to develop and disciple leaders, and to speak into the moral dialogue on a community, national, and international levels. The gifts of the local church are realized through showing love to their neighbors by living life and serving with them, by doing justice, and loving mercy. The church is unique in its capacity to walk with a person throughout their entire life; it is not limited to a specific age group or demographic." (2 min)
2. Continue, "For our purposes let us define church as the body of Christ. The way the body of Christ manifests itself will look different in different contexts, but it cannot be ignored that there is power in the gathering of believers both locally and universally. The essence of church-based community development outreach work is the one and only thing the early church leaders told Paul that he must remember as he was starting his church – – remember the poor. (Galatians 2:8-10)" (1 min)
3. "When we talk about the poor it is important to remember that "the poor" is a label. Referring to individuals or a group as a label can be dangerous. The poor are not a concept or a way to reference statistics, but a group of human beings with names, families, dreams, and gifts who are made in the image of God and for whom Jesus came to earth and died. God has a special relationship with the poor. When God took on human form, he chose to come as a poor man who spoke the language of the poor. God advocates



for, and identifies with the poor, the oppressed, the widow, the orphan, and the alien. While the rich too can be treated unjustly they have the resources to defend themselves. So, God evens the balance by advocating for the poor and defenseless.” (2 min)

4. Have participants get into groups of 3-4 and read the Isaiah 58:1-9 passage (found in their handout), circling the questions listed and underlining the answers. (5 min)
5. Bring the group back together and answer the following questions: (5 min)
 - a. What are some of the implications of these verses on the local church body?
 - b. What were some of the questions that were asked and answered in Isaiah 58?
 - c. How would you define God’s relationship with the poor?
6. Have them return to their groups of 3-4 to read the section on the church in, to/for, with the community and answer the questions. (10 min)
7. When groups are done, have them report back to the group. (5 min)
8. Read together about the work of PRIA Ministries in India. Have someone in the group pray for PRIA Ministries.

next steps

8 minutes

Have the Spiritual Companions meet and discuss the following:

1. Share together what God is putting on your heart about how you can care for those in need around you. What is something you would like to put in your IDP goals on caring for “the poor”?
2. How can you encourage your church to engage more in the “WITH” type of relationship with your community?
3. What might be hard about putting these into action?
4. Pray for each other to overcome the obstacles and follow God’s heart/call.

summary

2 minutes

1. Repeat what you said at the beginning, by saying, “At the heart of the philosophy of Christian Community Development (CCD) is the church. The church is the body of Christ, made up of followers of Jesus Christ who seek to be his representatives on earth by loving God and loving our neighbors. We are the church living out Christianity in our communities. We pray that as we become the hands and feet of Jesus, others will come to know God’s love.” End by praying the Lord’s Prayer out loud together.



SESSION 2

participant's guide

what does it mean for Community development outreach to be church-based?

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SESSION 2

what does it mean for Community development outreach to be church-based?



did you know...

The following are used as metaphors for the Church in Scripture:

- Family (1 Tim 5:1-2, Eph. 3:14, 2 Cor. 6:18, Matt. 12:49-50, 1 Jn. 3:14-18)
- Bride (Eph. 5:32, 2 Cor. 11:2)
- Temple of living stones (1 Peter 2:4-8)
- Body (Eph. 1:22-23; 4:15-16, Col. 2:19)
- Field of crops (1 Cor. 3:6-9)
- Vineyard (Jn. 15:5)
- Olive Tree (Rom. 11:17-24)

Look up these passages and note what characteristics you see that the church is likened to.

What do these metaphors have in common?

“You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good enough for anything, except to be thrown out and trampled by men. You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.”

Matthew 5:13-15





mission briefing

Jesus sends the church out into the community when he says, “As the Father has sent me, I am sending you” (John 20:21). He compares his people to “salt” and “light,” (Matthew 5:13-15) – both are agents of change, and can be felt wherever they are placed. Wherever the church is, the presence of the Lord should be felt. The question could be asked of your local church: “How is your community more like the Kingdom of God because you are here?”

Read the Matthew 5:13-15 passage again.

1. What are some characteristics of salt?

2. What are some characteristics of light?

3. What are the implications of this verse on the body of Christ in the world?

Read Matthew 13:33 “He told them still another parable: “The kingdom of heaven is like yeast that a woman took and mixed into a large amount of flour until it worked all through the dough.”

1. What does the yeast change?

2. In what sense is the church like the woman?



Read the following scriptures on God's relationship with those in need:

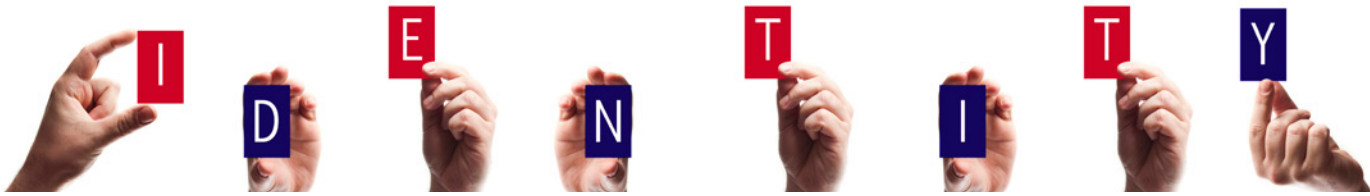
- “For the Lord your God...he executes justice for the orphan and the widow, and shows his love for the alien by giving him food and clothing.” Deuteronomy 10:17, 18
- “All my bones will say, Lord, who is like you, who delivers the afflicted from him who is too strong for him, and the afflicted and the needy from him who robs him?” Psalms 35:10
- “The righteous is concerned for the rights of the poor, the wicked does not understand such concern.” Proverbs 29:7
- “Open your mouth for the mute, for the rights of all the unfortunate. Open your mouth, judge righteously, and defend the rights of the afflicted and needy.” Proverbs 31:8,9
- “Thus says the Lord, Do justice and righteousness, and deliver the one who has been robbed from the power of his oppressor. Also do not mistreat or do violence to the stranger, the orphan, or the widow; and do not shed innocent blood in this place.” Jeremiah 22:3
- “Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.” James 1:27

What are some common themes throughout these verses?

What implications do these themes have on the church universal?

What implications do these themes have on the local church?





thinking it through

1. Which of the metaphors for church do you resonate with the most? Why is that?

2. Think of ways that you have been (or can be) salt, light and yeast in your family and community.

3. What implications do the scriptures on caring for those in need have for YOU?



reflecting Jesus & His kingdom

1. Get in groups of 3-4. Read this passage. Circle the questions in this passage and underline the answers.

“Shout it aloud, do not hold back. Raise your voice like a trumpet. Declare to my people their rebellion and to the descendants of Jacob their sins.

For day after day they seek me out; they seem eager to know my ways, as if they were a nation that does what is right and has not forsaken the commands of its God.

They ask me for just decisions and seem eager for God to come near them.

‘Why have we fasted,’ they say, and you have not seen it? Why have we humbled ourselves, and you have not noticed?’

Yet on the day of your fasting, you do as you please and exploit all your workers. Your fasting ends in quarreling and strife, and in striking each other with wicked fists.

You cannot fast as you do today and expect your voice to be heard on high.

Is this the kind of fast I have chosen, only a day for people to humble themselves? Is it only for bowing one's head like a reed and for lying in sackcloth and ashes? Is that what you call a fast, a day acceptable to the LORD?

Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke?

Is it not to share your food with the hungry and to provide the poor wanderer with shelter – when you see the naked, to clothe them, and not to turn away from your own flesh and blood?

Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the LORD will be your rear guard.

Then you will call, and the LORD will answer; you will cry for help, and he will say: Here am I.” Isaiah 58:1-9 (The Message)

2. The church in relationship with the community: There are three main ways in which churches and NPOs approach ministry. Doing ministry **IN** a community, **TO/FOR** a community, or **WITH** a community.

a. Church or ministry “**IN**” the community (Fortress)

- Your building is located in a community.
- However you have little to do with the community life or neighbors.



b. Church or Ministry “**TO/FOR**” the community (Savior)

- You are located in the community and offer services to/for the community.
- You have decided how/what programs/services to offer the community.
- The “ownership” of the programs/services is held by you.



- c. Church or Ministry “WITH” the community (Partner)
- You are an integral part of the community.
 - Existing relationships and programs utilize your gifts and those of the community.
 - Decisions about programs/services to offer are made with the community.
 - The ownership of the programs/services is shared with the community.



Church-Based Christian Community Development is about harnessing and developing the WITH.

Answer the following questions:

Look at your church/organization and relationship to the community. Which of these descriptions fits your situation? Why?

What do you desire that relationship to be?

Example of Church-Based Community Development from Tanuku, Andhra Pradesh, India:

The Tanuku Seventh-day Adventist church was established in 1997 in a small town in Andhra Pradesh, reaching out to those in nearby villages as well. It was established by the family of Veeraiah Chedalavada, an Indian SDA worker in the early 1900's. In 2001 local church members (along with Mr. Chedalavada's family in the U.S.) realized the need for educational opportunities for church members and other village children where they would learn to study using English as the medium of instruction in a Christian school setting. An elementary school was established with 22 children, operating initially out of the church and growing over time into its own school building with more than 420 children in the 2012-13 school year. In addition, church leaders and members have supported a widows ministry, providing funds for clothing and food for widows and widowers in Tanuku and surrounding villages for over 10 years. The church leaders have also conducted training for lay ministers to be able to teach Bible lessons and hold prayer meetings and evangelistic/revival meetings in villages where there is no SDA church established. All this has grown out of the local church reaching out to address the needs of its neighbors and is coordinated through the work of PRIA Ministries, a church-based community development non-profit organization.



SESSION 3

leader's guide

what does relocation mean for me?





3: what does relocation mean for me?

session overview

leader notes

1. This lesson will explain the principle of Relocation, first looking at the example of Jesus and including other examples (like Moses). Ambassadors will learn what their role may be in living out the incarnational presence of Jesus through relocation.
2. Note that there must be a sense of calling for Relocation — it is not just something to do because it sounds “good.” It is a work of the Holy Spirit and can only be embarked on with the grace of God.
3. It is also important to note that there are different types of “relocators,” including the “remainers” who have never left their community (so didn’t have to change their “address” so to speak), but have chosen to stay and be the presence of God in their own community.
4. It is also important to note that relocators do not “bring God” to the community. God is already there! They come to participate in God’s work.

materials

1. Lesson handout for each participant
2. Pens and 2-3 note cards for each participant
3. Flip chart (big white paper) and markers

learning outcomes

	Outcomes	Evidence of learning
Head Participants will...	<ol style="list-style-type: none">1. Understand the biblical basis for relocation2. Know the 3 types of relocators	<ol style="list-style-type: none">1. Did you know review of facts & mission briefing discussion questions
Hands Participants will be able to...	<ol style="list-style-type: none">1. Consider steps towards relocation2. Identify issues and barriers and how to address them	<ol style="list-style-type: none">1. Thinking it through & reflecting Jesus activity
Heart Participants will...	<ol style="list-style-type: none">1. Value what relocation can mean for them and how to move forward.	<ol style="list-style-type: none">1. Sharing with Spiritual Companion from next steps questions

extra resources

1. Note: Some of this lesson’s material was adapted from training modules prepared by Dr. Bethany Dudley for CCDA.

The following are quotes from “Ministry of Healing” that speak to this lesson:

“His life was one of constant self-sacrifice. He had no home in this world except as the kindness of friends provided for Him as a wayfarer. He came to live in our behalf the life of the poorest and to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much.” {MH 19.2}



“Jesus did not consider heaven a place to be desired while we were lost. He left the heavenly courts for a life of reproach and insult, and a death of shame. He who was rich in heaven’s priceless treasure became poor, that through His poverty we might be rich. We are to follow in the path He trod.” {MH 105.3}

“Throughout the world, messengers of mercy are needed. There is a call for Christian families to go into communities that are in darkness and error, to go to foreign fields, to become acquainted with the needs of their fellow men, and to work for the cause of the Master. If such families would settle in the dark places of the earth, places where the people are enshrouded in spiritual gloom, and let the light of Christ’s life shine out through them, what a noble work might be accomplished.” {MH 155.2}

“This work requires self-sacrifice. While many are waiting to have every obstacle removed, the work they might do is left undone, and multitudes are dying without hope and without God. Some for the sake of commercial advantage, or to acquire scientific knowledge, will venture into unsettled regions and cheerfully endure sacrifice and hardship; but how few for the sake of their fellow men are willing to move their families into regions that are in need of the gospel. {MH 156.1}

To reach the people, wherever they are, and whatever their position or condition, and to help them in every way possible—this is true ministry. By such effort you may win hearts and open a door of access to perishing souls.” {MH 156.2}



3: what does relocation mean for me?

teaching plan

welcome

5 minutes

1. Welcome and open with prayer.
2. Review with the group that last week we looked more closely at what it means for our community development outreach to be church-based. This week we will discuss the concept of “Relocation.”
3. One of the key ways of living out this philosophy of ministry is to practice “with-ness” — the gift of presence, being there to walk through life together with its pains and joys, being the presence of Jesus’ love with those in need. This is the essence of the principle of relocation.

introduction to theme

20 minutes

1. Say to the participants, “The first three rules of real estate in Western countries are location, location, location. Where someone lives matters to people in villages and cities all over the world. We all want to be in a location that we think will be good for various reasons (near the village well, close to family, near shops, access to good schools, etc). The foundation of the philosophy of Christian Community Development is based on the same principle, location. Where a community development practitioner is located will have direct impact on the transformational impact they will have in the community. By living within the community one serves, it is significantly more likely that you will better understand the resources, gifts, and needs of the people who live within it. You will have a deepened ability to make healthy relationships with community members. Relocation is the most effective way to learn about the local culture and gain credibility within the community. Most importantly, it is a fundamental way to show God’s love to the people in the community, to be with the community. (2 min)
2. Read the first two sentences in the box on the “did you know” page 53. Then ask 3 different participants to each read one of the descriptions of the 3 types of different relocators. (3 min)
3. Ask participants if they know examples in their own communities of these different types of relocators and share from your own experience as well. (5 min)
4. Share about the story of Katie Davis, a young woman who made the decision to relocate to Uganda right after high school, initially to help children in an orphanage and then making Uganda her permanent home, adopting several Ugandan children & serving hundreds more (look up more info at <http://www.npr.org/2011/07/09/137348637/in-uganda-american-becomes-foster-mom-to-13-girls>)
5. Break up into groups of 2-3 and answer the following questions: (5 min)
 - How do you think relocation impacts the 3 different types of relocators differently?
 - What might be some of their different concerns/issues to consider?
6. Return to the large group and share some of the answers to the questions (5 min)



mission

briefing

20 minutes

1. In groups of 3 or 4, have the participants complete the mission briefing section of the handout.
2. The leader(s) can walk around and encourage them to read the first group of Scripture passages (question 1) and discuss their answers to the questions as a group. (10 min)
3. After 10 minutes encourage everyone to move to the second part of the mission briefing (question 2), focusing on Jesus and relocation. (10 min)
4. Invite participants to respond to the thinking it through questions on their own, when the group is done with the mission briefing.

thinking

it through

10 minutes

1. Give participants a few minutes to read, respond, and pray to the questions given. (5 min)
2. Invite them to share in groups of 3-4 their responses and what they are learning. (5 min)

reflecting Jesus & His kingdom

30 minutes

1. Have participants get into groups of 4-5 and turn to the Reflecting Jesus & His Activity section of their handout.
2. Encourage them to read the first section on Moses and answer the questions together as a group. (7 min)
3. When 8-9 minutes have passed, encourage them to move to the next section on areas impacted by relocation. (10 min)
 - Walk around to each group and see if they understand what they are to do after identifying what areas might be hard for them.
 - Explain that they are to write one thing that is hard on each notecard.
 - First they should try to make the cards stand up/make a “house” with the cards by themselves. They will be mostly unable to do this or it will keep falling down.
 - Then ask them to try to build a “house” using everyone’s cards in their group. It will still be difficult, but they may be able to make it stronger, more stable using more cards together.
 - As they are attempting this, share with the group the “obvious” fact that together makes us stronger. We need each other and in relocation that is one of the most important things to remember. Allow ourselves to need each other, to give to each other, to trust each other, to support each other, to be with/beside each other.
4. Back in their groups, read the Scripture passages on challenges and promises and share thoughts on the verses and answer the question. (10 min)

next steps

10 minutes

Have the Spiritual Companions meet and discuss the following:

1. Share what you wrote down on your notecard as a potentially hard thing about relocation for you?
2. What might be one thing you can do to begin addressing this hard thing?



summary

5 minutes

3. Which Scripture verse speaks to this and can be an encouragement?
 4. Make a commitment to memorize that Scripture in the week ahead and to share with your spiritual companion next week what you did during the week to begin addressing this hard issue.
-
1. Today we have talked about the principle of relocation, being present with/amongst those whom we serve, especially being close to those who are in need. Allan Tibbels, a Christian community development relocator in America, said in response to the question why relocate? — “Because God is there. God’s people are there. To become the beloved community. And to be a blessing to the world.” This is directly related to the mission of being an Ambassador.
 2. Ambassadors by definition are representing someone, some place, some entity other than themselves. Being a relocator is just another way of living out the life of being an Ambassador for Jesus.
 3. Be encouraged to search for what God is calling you to and then follow joyfully, expecting His presence with you always! Pray for them.



SESSION 3

participant's guide

what does relocation mean for me?



SESSION 3

what does relocation mean for me?



did you know...

“The Word became flesh and blood, and moved into the neighborhood. We saw the glory with our own eyes, the one-of-a-kind glory, like Father, like Son, generous inside and out, true from start to finish.”

John 1:14 (The Message)

Relocation is physically living amongst those in need in under-resourced communities.

Relocation can happen in any of three ways.

1. As a relocater, a person who moves into a community from the outside who has never lived in the community before.
2. As a “returner,” someone born and raised in the community but left for a time, and chose to return.
3. As a “remainder,” someone born and raised in the community and intentionally stayed to be a part of the solution to the problems surrounding them.

“You are familiar with the generosity of our Master, Jesus Christ. Rich as he was, he gave it all away for us—in one stroke he became poor and we became rich.”

2 Corinthians 8:9 (The Message)





mission briefing

Relocation is based on the premise that those who feel God's call should consider the simplest, most authentic way of making an impact, to locate one's self with the community. It comes from the Biblical calling of God's people to a life comforting, defending, and caring for the poor (Psalms 35:10, Proverbs 29:7, Ecclesiastes 4:1, Galatians 2:10, 1 John 3:17).

1. Read the passages listed above and list the ways the Bible says we should care for those in need.

2. Read again the passages of Scripture in the "Did You Know" section, as well as the following from The Message translation:

"Now that we know what we have—Jesus, this great High Priest with ready access to God—let's not let it slip through our fingers. We don't have a priest who is out of touch with our reality. He's been through weakness and testing, experienced it all—all but the sin. So let's walk right up to him and get what he is so ready to give. Take the mercy, accept the help." Hebrews 4:14–16 (The Message)

Read Philippians 2:5–11.

Answer the following questions:

- How might Jesus have been received differently if he relocated among the rich instead of the poor?

- Does the fact that Jesus experienced human reality make a difference? Why?

- What are the similarities between incarnational (what Jesus became) and relocation (what we might be called to do)?

- What does it mean for us to have the same mind/attitude as Christ Jesus in taking on the form of a servant?





thinking it through

1. Which type of relocater are you , or could you potentially be?

2. If you were to consider relocating into a community of need/under-resourced community, what would be hard for you? Are there any barriers that you would need to address first?



reflecting Jesus & His kingdom

1. In your group read the following Scripture and answer the questions that follow.

“By faith, Moses, when grown, refused the privileges of the Egyptian royal house. He chose a hard life with God’s people rather than an opportunistic soft life of sin with the oppressors. He valued suffering in the Messiah’s camp far greater than Egyptian wealth because he was looking ahead, anticipating the payoff. By an act of faith, he turned his heel on Egypt, indifferent to the king’s blind rage. He had his eye on the One no eye can see, and kept right on going” Hebrews 11:24–27 (The Message)

- What did Moses lose by leaving Pharaoh’s house?

- How would the Exodus story have been different if Moses tried to lead the people while still living in Pharaoh’s house?



- Reflecting back on Moses' story where was he when he first realized the unjust treatment of the Israelites?

- How was Moses a relocater?

2. There are many areas that are impacted by a decision to relocate, including some of the following:

- Housing
- Family/children
- Making friendships
- Schooling
- Safety/security
- Community issues/frustrations
- Money
- Time
- Attitude
- Racial reconciliation
- Cultural differences
- Ministry/organizational culture/philosophy
- Church and ministry leadership styles

a. Share in your group which of these areas could be difficult for you?

b. Take a few notecards and write one thing that might be hard on each card.

c. Try to make a "house of cards" with your own cards first. See if you can make them stand up to make any type of "house."

d. Have your group of 3-4 put their cards together and try to make a "house of cards" with all your cards together. Is it any easier?

3. Read the following Scripture verses on what might be hard about relocation and also the Scriptures containing the promises of God.

challenges	promises
Mark 15:34	Romans 8:28
Matthew 11:3-5	Philippians 4:4-9, 11-13, 19
1 Peter 5:10	2 Corinthians 1:3-6
Proverbs 24:16	Matthew 28:20
Hebrews 5:8-9	Zechariah 8:1-13

How do the promises speak to the challenges?



SESSION 4

leader's guide

how do I listen to the community?



4: how do I listen to the community?

session overview

leader notes

1. This lesson will explain the principle of Listening to the Community which is key to the ministry philosophy of Christian Community Development.
2. In this lesson the participants will have a chance to participate in a number of exercises to help them understand the value of taking the time to listen to the community as well as practice some of the skills/ techniques that help one listen well.
3. This lesson includes a “homework” assignment that will provide practice in discovering the assets within their own community

materials

1. Lesson handout for each participant
2. 3 colored (paper or marked) notes saying “HEAD,” “HANDS,” and “HEART” for group leader along with pens and 6 sheets of paper (or sticky notes) for each participant
3. Tape or sticky paper/wall to fix paper (in #2) to the wall
4. Names (types of people/personalities) written on pieces of paper with tape (or on self-adhesive labels) to stick to people’s foreheads
5. Flip chart (big white paper) and markers

learning outcomes

	Outcomes	Evidence of learning
Head Participants will...	<ol style="list-style-type: none">1. Understand the biblical basis for listening to the community.2. Identify places to listen in community	<ol style="list-style-type: none">1. Mission briefing discussion questions
Hands Participants will be able to...	<ol style="list-style-type: none">1. Learn types of listening questions to ask2. Identify who should be included in listening	<ol style="list-style-type: none">1. Mission briefing and reflecting Jesus activity
Heart Participants will...	<ol style="list-style-type: none">1. Honor and value the input and gifts of the community	<ol style="list-style-type: none">1. Mission briefing, thinking it through, and sharing with Spiritual Companion from next steps questions

extra resources

1. Note: Some of this lesson’s material was adapted from training modules prepared by Dr. Bethany Dudley for CCDA.
2. The following are quotes from “Ministry of Healing” that speak to this lesson:
“Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs and won their confidence. Then He bade them, ‘Follow. Me.’” {MH 143.3}



“There is a need of coming close to the people by personal effort. If less time were given to sermonizing and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, and ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit.” {MH 143.4}

“There are multitudes struggling with poverty, compelled to labor hard for small wages, and able to secure but the barest necessities of life. Toil and deprivation with no hope of better things, make their burden very heavy. When pain and sickness are added, the burden is almost insupportable. Care-worn and oppressed, they know not where to turn for relief. Sympathize with them in their trials, their heartaches, and disappointments. This will open the way for you to help them. Speak to them of God’s promises, pray with and for them, inspire them with hope”. {MH 158.4}



4: how do I listen to the community?

teaching plan

welcome

5 minutes

1. Welcome and open with prayer.
2. Play 2-3 rounds of the “telephone/message” game. Have the entire group sit in a circle. One person will start with a message of 3 sentences and whisper in the ear of the person sitting next to them. That person will whisper the message to the one sitting next to them. And so on until it comes back around. The last person will say the message out loud and see how close to the original message it was.
3. Highlight the challenge of listening well and sharing accurately when something goes through many people.

introduction to theme

10 minutes

1. Say to the group, “Listening to the community involves listening to individuals, associations, institutions, culture, and stories. Every member of the community has something to contribute to the conversation regardless of economic status, age, gender, race, mental capacity, or employment. When listening to a community, it is important that the weaknesses or needs are not the primary focus. When a conversation begins by looking at all of the needs or problems, hopelessness and dependency are created. When a conversation begins by looking at the gifts and assets of a community, opportunities and hope are created.” (1 min)
2. Continue: “Listening takes time and requires you to be present. Community listening is about learning and having a presence in the community. This does not take place overnight and is not about programs or services.” (1 min)
3. Ask someone to read each of the 2 stories in the “did you know” section on page 67. (3 min)
4. Ask the group the following questions: (6-7 min)
 - a. Why do you think the woman (1st story) wanted the bishop to sit with her?
 - b. How would sitting with her have helped her?
 - c. What difference could it have made if they sat with her first?
 - d. What strikes you about the (2nd) story told from the Native North American (Navajo) perspective on how people groups may feel when their land is conquered/occupied?
 - e. What could help these people (this old woman) feel that someone cares?

mission briefing

25 minutes

1. In groups of 3 or 4, have the participants complete the mission briefing section of the handout.
2. The leader(s) can walk around and encourage them to read the Scripture passages and discuss their answers to the questions as a group. (7 min)



3. Have them read the quote (#2) about the importance of listening to the ministry philosophy of Christian Community Development and the value of starting with gifts/assets, not problems/deficits. (2 min)
4. Have everyone participate in Head, Hands, Heart exercise in their handouts. (10 min) Discuss the questions at the end. (5 min)
5. Invite participants to respond to the thinking it through questions on their own, when the group is done with the mission briefing.

**thinking
it through**
10 minutes

1. Give participants a few minutes to read, respond and pray to the questions given. (5 min)
2. Invite them to share in groups of 3-4 their responses and what they are learning. (5 min)

**reflecting Jesus & His
kingdom**
30 minutes

1. Read the intro paragraph leading up to the 2 exercises in the reflecting Jesus & his kingdom section of the handout.
2. For the Label Exercise, explain to the group the purpose: (15 min)
 - a. To understand that everyone has been labeled at some point.
 - b. Entire communities often live under labels.
 - c. We often live into the labels we have been given.
 - d. The importance of ownership — Is it about the task or the relationship?
3. Prep:
 - a. Write one name/label (characteristic) on each small piece of paper (or self-adhesive label).
 - b. Divide labels into groups of 6, making sure not to have two of the same labels in one group.
 - c. Suggestions for names/labels to write on papers

Leader	Stupid
Defensive	Lazy
Laugh at Me	Undependable
I have a lot to offer	Smart
Arrogant	Youth
Argumentative	Dependable
Organized	Unimportant
Well Respected	Other

4. Label Exercise (developed by Terri Larson)
 - Divide Groups into teams of six
 - Six pieces of paper (or self-adhesive labels) to each team — place face down on table

- Each team member takes paper with label written on it & sticks it on the forehead of the person next to him or her (don't let them see what you are placing on their forehead)
 - All participants can read what is on the other's labels but not their own.
 - Do not tell anyone what is on their label
 - Give the teams a task to plan (plan a community celebration, etc.)
 - As they discuss, they must respect the label each participant is wearing. React and respond to according to what it says
 - You should give the group about 6 minutes for this activity (don't tell them how long they are getting).
5. Label Exercise Questions (ask in the large group)
- a. What happened? Did you accomplish your task? Why or why not?
 - b. How satisfied are you with the outcome? Why? Why not?
 - c. How did you feel about treating people with those labels?
 - d. How did you feel about the way you were being treated?
 - e. What implications does this have in community?
- Some groups will have been able to complete the task and some will not have—Ask the groups that have finished if everyone in the group felt they had ownership of the task (do they feel ownership over the community plan?). The “positive” labels people are given often hinder others from stepping up — be aware of the labels we are given, even if they are “positive” be discerning in how you use them.
6. Exercise: Listening Conversations (15 min)
- Say, “We have spent a lot of time discussing the importance of listening to your community using the framework of WITH. Now we are going to get into some practical tools you can use to do this.”
7. Have the group break into pairs and practice the Listening/Learning Questions in their handout sheet. (Each person should get the chance to be the person asking and answering the questions.)
8. Have the group come back together and debrief their experience
- How did it feel asking the questions?
 - How did it feel being asked the questions?
 - What are some things you have learned about your partner?
9. Share the importance of these conversations being done naturally.
- They are not had with a clipboard in front of your face but done in a conversational style.
 - Know your community — what language is spoken? Who lives there?
 - When you walk away from the conversation is when you take notes about what they said. Exception to this would be if they are sharing so many great things you don't want to forget — so you ask permission if you can take notes.



- It is a great idea to send a small Thank You Card to the homes you visit — this gives you two points of contact.
 - These conversations can happen anywhere — where are people already gathered? Laundry mat? Restaurant? Community meetings? Corners?
10. Listening/learning conversations help discover the gifts and resources of a community along with the challenges and issues of a community. The difference in listening/learning conversations that begin by looking at the challenges/issues and those that begin by looking at the assets is outcome. The needs-based approach to under-resourced communities sees problems that need to be fixed. The asset-based approach to under-resourced communities sees people to be developed and opportunities to be identified. Both approaches address the challenges/issues. However only the asset-based creates ownership, hopefulness, and sustainability.

next steps

10 minutes

Have the Spiritual Companions meet and discuss the following:

1. What have you learned about listening today?
2. Where are your strengths in listening and where are your weak spots?
3. Look at the Community/Prayer Walking “homework” exercise and discuss when you can each do this in your own community. Consider doing it together if possible.
4. Pray for each other in what you would like to take action on from what you’ve learned today.

summary

5 minutes

1. We have covered a lot during this lesson on Listening to the Community. Take some time this week to review your notes and what we learned from the exercises and how you can put those things into practice in your own community.
2. Let’s end in prayer together for how we can show God’s love to others this week. Have a few group members pray.



SESSION 4

participant's guide

how do I listen to the community?



SESSION 4

how do I listen to the community?



did you know...

A number of years ago there were some terrible hurricanes happening throughout the southern United States. Marian Wright Edelman tells the story of a number of bishops and church groups who came to help with the clean-up. As their time of service was coming to an end a group of bishops went out one last time to look at the damages in the community. One of the bishops saw an elderly woman sitting down besides a demolished house. His heart went out to this woman who had clearly lost everything. He ran up to her saying he was so sorry for her loss and asked if there anything that he could do for her. The woman looked up at him, it was clear he was in a hurry, and she simply said, “come sit with me.”

Part of having a presence in the community is simply sitting alongside people in their struggle.

Mark Charles is a Navajo Christian (Native North American) who has shared the lament on behalf of his people for whom it has felt like those who came to occupy their land just don't seem to care about them. He has described it as being like an old grandmother who had a house, but as she got older and invalid, was resigned to living up in one bedroom, unable to come down. Others came and have occupied her house and are using her things and enjoying themselves in her space, but no one has taken the time to come up to the bedroom to see her, say thank-you, sit with her and listen.

“He who answers before listening — that is his folly and his shame.”

Proverbs 18:13

“It is wrong to throw answers, like stones, at the heads of those who haven't even asked a question.”

Tillich





mission briefing

1. Read the quotes from the “did you know” section (page 67). Then read the following scripture passages:

“My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, because human anger does not produce the righteousness that God desires.” James 1:19–20

“For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you. For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others. We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.” Romans 12:3–8

Answer the following questions:

- What do these quotes and verses tell us about the importance of listening?
-

- What are some instructions on how to listen that you find here?
-
-

2. This philosophy of ministry holds that the people and communities with the problems are in the best position to come up with the solutions and opportunities to solve the problems. When the conversation begins with assets, the community often realizes that it has many of the resources it will need to solve the problem. What resources or assets are not present will be identified and the community can seek outside partnership to address the need. By understanding their own assets and needs, the ownership stays with the community; the community guides the vision.
3. Head, Hands, Heart Treasure Hunt exercise:
 - a. Every one of us has gifts, things we are good at or enjoy doing. A Treasure Hunt helps bring these gifts out into the open. We are going to divide these gifts into three categories:
 - Gifts of the HEAD
 - * knowledge, information
 - * what do you know? could be educationally or knowing how to change a tire or bail someone out of jail...



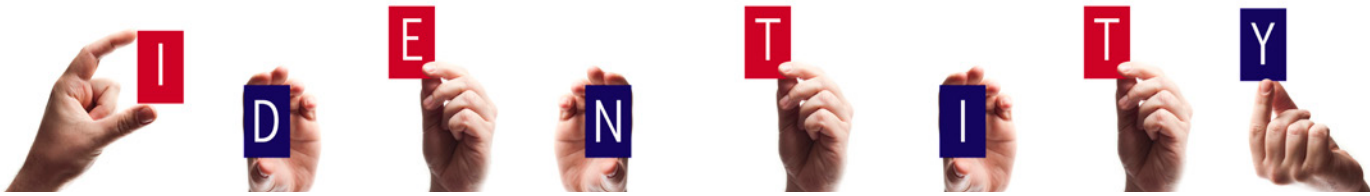
- Gifts of the HAND
 - * practical skills
 - * what do you know how to do? could be brain surgery, cooking, or parallel parking...
- Gifts of the HEART
 - * i.e. passion, listening
 - * what gets your heart pumping? could be justice issues, children, church or reading...
- b. Note that the categories overlap — someone might put their gift of cooking as a gift of the HEAD while someone else might put it as a gift of the HAND or HEART — that is OK! There are NO wrong answers.
- c. Each participant should write 2 gifts of the HEAD, 2 gifts of the HAND, and 2 gifts of the HEART (**ONLY ONE GIFT PER SHEET OF PAPER — so when you are done you should each have 6 sheets of paper.)
- d. While participants are writing, leader should tape the big signs (HEAD, HAND, HEART) to the wall some distance apart.
- e. When they are done writing, everyone should find one other person & share their gifts
- f. After sharing tell them to tape their sheets of paper with gifts written on them under the appropriate sign (HEAD, HAND, HEART) on the wall.
- g. Discuss the following questions in the large group:
 - What is the atmosphere in the room right now?

- Imagine if we had asked everyone to identify 9 of their “needs or deficiencies,” instead of their gifts, how might the atmosphere and energy have been different?

- What new thing did you learn about your neighbor?

- What might be some things that would come from doing this in your community? (cooking groups, garden clubs, bartering...)





thinking it through

1. Think about a time when you feel you listened well to someone. Write down what helped you to listen and how you might put these things into practice more.
2. Think about a time when you feel you didn't listen well. What made it hard to listen and hear the other person? How can you apply some of what we've been learning in this lesson to listening better in the future?



reflecting Jesus & His kingdom

1. A community owning its own vision, assets, needs, and opportunities is foundational to the philosophy of Christian Community Development. Listening to and learning about the community is essential in developing community ownership. Too often, churches and non-profit organizations/non-governmental organizations, located in or outside of the community, approach the community having already decided what the community should look like, what it needs, and what programs should be put in place to meet these needs. When this happens, the community itself has little input into the community visioning process and therefore has little ownership of it. When the community does not have ownership, the vision that has been put into place has little chance of being sustainable or transformational

To re-discover God's vision for people, community and the gifts, assets and possibilities in under-resourced communities and to learn tools for listening and action, we will engage in 2 exercises.

2. Label Exercise
 - Divide Groups into teams of six
 - Six pieces of paper (or self-adhesive labels) to each team — place face down on table



- Each team member takes paper with label written on it & sticks it on the forehead of the person next to him or her (don't let them see what you are placing on their forehead)
- All participants can read what is on the other's labels but not their own.
- Do not tell anyone what is on their label
- Give the teams a task to plan (plan a community celebration event, etc.)
- As they discuss, they must respect the label each participant is wearing. React and respond to according to what it says

Label Exercise Discussion Questions

a. What happened? Did you accomplish your task? Why or why not?

b. How satisfied are you with the outcome? Why? Why not?

c. How did you feel about treating people with those labels?

d. How did you feel about the way you were being treated?

e. What implications does this have in community?

When listening to your community it is important to recognize everyone has something to say everyone has something to contribute.

3. Listening Conversations Exercise

The following are 2 possible conversations.

Listening/Learning Conversation Questions:

- What are the 2-3 best things about this community?
- What are 2-3 things that need to be worked on in this community?
- Which are you willing to work on?
- Who else should we talk to?



Listening/Learning Conversation Questions:

- How long have you lived in this community?
- What are some things you like about your community? (Start with positive/assets — what are the gifts?)
- If you had a magic wand, what is one thing you would change?
- What skills could you contribute to that change? (What interests/abilities education (formal or experience) could you contribute?)
- If others had similar vision would you partner with them?
- Who else should we have this conversation with?

Did you know that prayer walking is a vital part of listening to your community?

This is where you walk around your community in places you usually go during a given day or typical week and pray while you are walking. Pray with your eyes and heart open.

As you walk and pray, pay attention to what you are seeing. See your community through God's eyes:

- Structures: What are the building types, usages, conditions, who's leaving, who's replacing them? etc.
- Pieces of Life: What artifacts do people leave around, what's on the front porches/lawn, are they ethnically or culturally specific? etc.
- Signage: What is being advertised, what language is used, who is the target audience, what is being sold by business owners, what do the signs say about the community's political or religious values, etc.
- Sounds and Smells: What music is being played, what age group does it cater to, what do you smell and that do these smells say about the community?
- Signs of Hope: Keep an eye out for evidence of God's people at work. Look for the presence of "small mustard seeds of the kingdom" and for what God is already doing in the community.
- Interact with community members: Talk with anyone interested about personal, community issues and anything else that might come up; don't be in a hurry; encourage people to share their passions and gifts with others, to come together around common concerns.



SESSION 5

leader's guide

redistribution of resources for
everyone's benefit



5: redistribution of resources for everyone's benefit

session overview

leader notes

1. This lesson will further explain the concept of a just redistribution of resources so that all benefit.
2. For many people this concept of redistribution can bring up polarizing views on money, charity, social justice, welfare and can highlight the differences between people and their political backgrounds. Be sensitive to this as you are teaching this lesson, especially if you have participants from different socioeconomic backgrounds and family lifestyles.
3. Set the stage by encouraging a non-judgmental spirit on the part of everyone.

materials

1. Lesson handout for each participant
2. Flip chart (big white paper) and markers
3. 62 beans (dried, uncooked lima or red/black or kidney) per 10 people in group and 1 small cup per person for bean game

learning outcomes

	Outcomes	Evidence of learning
Head Participants will...	1. Understand the biblical basis for redistribution	1. Mission briefing discussion questions
Hands Participants will be able to...	1. Identify areas where there is a lack of just redistribution 2. Determine how redistribution can make a difference	1. Reflecting Jesus activity
Heart Participants will...	1. Value what you bring to the table/team and what others also can bring	1. Thinking it through & Sharing with Spiritual Companion from next steps questions

extra resources

1. Note: Some of this lesson's material was adapted from training modules prepared by Dr. Bethany Dudley for CCDA.
2. The following are quotes from "Ministry of Healing" that speak to this lesson:
"If men today were simple in their habits, living in harmony with nature's laws, as did Adam and Eve in the beginning, there would be an abundant supply for the needs of the human family. But selfishness and the indulgence of appetite have brought sin and misery, from excess on the one hand and from want on the other." {MH 47.2}



“As we see the necessities of the poor, the ignorant, the afflicted, how often our hearts sink. We question, ‘What avail our feeble strength and slender resources to supply this terrible necessity? Shall we not wait for some one of greater ability to direct the work, or for some organization to undertake it?’ Christ says, ‘Give ye them to eat.’ Use the means, the time, the ability, you have. Bring your barley loaves to Jesus.” {MH 49.3}

“Though your resources may not be sufficient to feed thousands, they may suffice to feed one. In the hand of Christ they may feed many. Like the disciples, give what you have. Christ will multiply the gift. He will reward honest, simple reliance upon Him. That which seemed but a meager supply will prove to be a rich feast”. {MH 49.4}

“If those to whom God has entrusted great talents of the intellect put these gifts to a selfish use, they will be left after a period of trial, to follow their own way. God will take men who do not appear to be so richly endowed, who have not large self-confidence, and he will make the weak strong, because they trust in Him to do for them that which they cannot do for themselves. God will accept the wholehearted service, and will Himself make up the deficiencies.” {MH 150.3}



5: redistribution of resources for everyone's benefit

teaching plan

welcome

5 minutes

1. Welcome and open with prayer.
2. Say, "This lesson is about Redistribution," a concept that brings up a lot of differing views on many subjects, such as welfare, social justice, money, charity, rewards, consequences/punishment, and even politics. We all may come from different backgrounds and different ways of life, but let's remember to honor each person's views as we dig deeper into this today."

introduction to theme

20 minutes

1. Share the following: "Redistribution is the redistributing of economic, social, educational, and relational resources in order to create equal access and opportunity for all humanity." Ask them what differences they see in resources amongst people in their own community/city/region in these different areas (economic, social, educational, relational) (5 min)
2. Ask participants to look at the "Did You Know" section of their handout and ask the question: "Does our planet have a resource problem or a distribution problem?" Ask for their help in defining what these two problems look like and then discuss their views on the answer to this question. (7 min)
3. Ask them, "If we have a resource problem primarily, then what would be some of the solutions to address this?" (3 min)
4. Ask them, "If we have primarily a distribution problem, then what would be some of the solutions to address this?" (3 min)
5. Say, "Governments and economists, the UN and nations around the world, and leaders all over the planet are grappling with this issue. We will not solve the world's problems today, but hope that we will see how we as Christians are called to live in a way that promotes God's way of justice for all." (2 min)

mission briefing

20 minutes

1. In groups of 3 or 4, have the participants complete the mission briefing section of the handout.
2. Depending on how many groups you have, divide up the Scripture passages for the different groups to read & discuss, giving 3-4 passages per group.
3. The leader(s) can walk around and encourage them to read the Scripture passages and discuss their answers to the questions as a group. (9 min)
4. Ask each group to share with the large group what they discovered from the verses. Write some of their responses on the flip chart paper. (5 min)
5. Discuss the 2 different worldviews on ourselves and our possessions. (3 min)



6. Have someone read about the work of Kupenda in Kenya and ask one group member to pray for this ministry. (3 min)
7. Invite participants to respond to the thinking it through questions on their own, when the group is done with the mission briefing.

**thinking
it through**
10 minutes

1. Give participants a few minutes to read, respond and pray to the questions given. (5 min)
2. Invite them to share in groups of 3-4 their responses and what they are learning. (5 min)

**reflecting Jesus & His
kingdom**
30 minutes

1. Say “Redistribution reminds us that everyone has gifts and something to bring to the ‘resource table.’ When we all bring what we have, God blesses that for the benefit of everyone. It’s just that many times that’s not what happens. Our modern consumerist culture encourages us to work to gain and keep what we have at all costs. We will play a game to help illustrate this.” (2 min)
2. Explain the Bean Game instructions (written in their handout in the “reflecting Jesus & his kingdom section”). (7 min)
 - a. Some explanation may be needed for the rock, paper, scissors game.
 - b. There are hand gestures to represent each of these 3 items. Rock is a closed fist. Paper is an open hand palm down. Scissors is taking pointer & middle finger and moving them like scissors.
 - c. The two people playing against each other, stand facing each other. They take their right hand as a fist and beat it against their left open palm (facing up) 3 times, saying, “one, two, three.” Then on the fourth time, they display the symbol of the item they want to play (rock, paper or scissors), so that both game players show their symbol at the same time.
 - d. Winners are determined as follows: Rock wins over scissors, scissors wins over paper, paper wins over rock.
 - e. After explaining the game, have 2 experienced folks demonstrate a few times.
 - f. Read the rest of the bean game instructions and see if anyone has any questions.
3. Give them 10 minutes to play the bean game. While the game is going on, walk around and observe what is happening and how people are reacting. (10 min)
4. Gather back into the large group to discuss the following debrief questions: (7 min)
 - a. How did this game make you feel?
 - b. What did you think about people who had less (or more) beans than you?
 - c. How did it feel to be a servant? To have servants? To lose a servant?
 - d. Were there any things that caused frustration? Anger? Hopelessness? Hope? Excitement? Fear?

5. Say, "This was just a game. But how might this apply to situations in your life or community? Where do you see unequal distribution of resources? How could redistribution of resources help in those situations?" (4 min)

next steps

10 minutes

Have the Spiritual Companions meet and discuss the following:

1. Share your answers from the "thinking it through" questions.
2. Share with each other how you feel you are doing with the goals in your IDP.
3. Pray for each other in what you would like to take action on from what you've learned today.

summary

5 minutes

1. Say, "Today's lesson may have brought up a lot for you to think about. Please share with others what we discussed/learned today and get feedback from their point of view. Be ready to return & share with the group some of your observations."
2. "Remember each of us has something to contribute. Look for what God has for you to give and value what he has for others to give as well."
3. "Let's end in prayer together." (You as teacher, pray for the group members)



SESSION 5

participant's guide

redistribution of resources for
everyone's benefit



SESSION 5

redistribution of resources for everyone's benefit



did you know...

Does our planet have a RESOURCE problem or a DISTRIBUTION problem?



“Our desire is not that others might be relieved while you are hard pressed but that there might be equality. At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality, as it is written: ‘He who gathered much did not have too much, and he who gathered little did not have too little.’”

2 Corinthians 8:13-15





mission briefing

1. Redistribution is the redistributing of economic, social, educational, and relational resources in order to create equal access and opportunity for all humanity. When redistribution is not put into practice, the gap between the wealthy and the poor grows, creating an unjust system of poverty and oppression. Redistribution is not a program which gives handouts to the poor, but a system that gives the poor just access and opportunity for economic security. Before God issues the command to love our neighbor (Leviticus 19:18), he first sets up an economic system. This system includes the farmer only going over the fields once and leaving the corners of the fields during harvest, leaving the grapes on the vine after the harvest, not oppressing or robbing our neighbor, and not withholding the wages of a hired servant (Leviticus 19:9-15). This economic system creates value, dignity, sustainability, and shows love for one's neighbor.

2. Read the following passages:

Leviticus 19:9-15

Deuteronomy 24:12-22 (esp. 19-22)

Matthew 22:36-40

Leviticus 19:18

Proverbs 14:31

Acts 2:42-47

Deuteronomy 15:4-5

2 Corinthians 8:13-15

I Timothy 6:17-19

Deuteronomy 15:7-11

Luke 3:10-11

James 5:1-6

What do you learn about God's desire for his people to care for those in need?

3. There are two different worldviews that impact how we view ourselves and our possessions:

Viewing yourself as an owner with rights vs. Viewing yourself as a steward with responsibility

What are the visible and felt differences between these two worldviews?

4. Kupenda (Swahili for "to love") for the Children was started by Cynthia Bauer to meet the needs of children with disabilities in the developing world. When she visited Kenya in 2000, Cynthia (who was born in the U.S. without her left hand) was immediately touched by the great need of children with disabilities there, many of whom are often left without food, education, socialization or proper medical care. The work of Kupenda utilizes volunteers and financial gifts to help provide assistance to these children, including school



and boarding fees, special needs facilities, physical and occupational therapy, corrective surgeries, school supplies, medical equipment, teacher training, advocacy and much more. This is all made possible thru the efforts and contributions of people who have something to share (and “redistribute”) with the children in need in Kenya. These children are able to feel loved and accepted as countless communities are being transformed by the work of God in their lives. (www.kupenda.org)



thinking it through

1. What have I learned from my parents, family, community, and church background about money, possessions, those who have and those who don't? How does that fit (or not fit) with what I am learning today from the Scriptures about God's view on these things?

2. What are the gifts that I have that I can bring to the “table” and share with others?





reflecting Jesus & His kingdom

1. Bean Game

Basic instructions:

- Each person gets a cup with a certain number of beans in the cup
- Go to another person and play “rock, paper, scissors”
- Whoever wins gets a bean from the loser
- If the winner has less beans than the loser, he/she has to win 2 times before getting a bean from the loser (who has more beans).
- If the loser has no more beans, he/she becomes a servant of the winner and puts his/her hand on the winner’s shoulder and follows them around.
- If the loser has servants, he/she first gives up a servant to the winner (in place of a bean), until all servants are gone, then continue to give up beans.

Rock, Paper, Scissors instructions:

- There are hand gestures to represent each of these 3 items. Rock is a closed fist. Paper is an open hand palm down. Scissors is taking pointer & middle finger and moving them like scissors.
- The two people playing against each other, stand facing each other. They take their right hand as a fist and beat it against their left open palm (facing up) 3 times, saying, “one, two, three.” Then on the fourth time, they display the symbol of the item they want to play (rock, paper or scissors), so that both game players show their symbol at the same time.
- Winners are determined as follows: Rock wins over scissors, scissors wins over paper, paper wins over rock.

Debrief/discussion questions:

- How did this game make you feel?

- What did you think about people who had less (or more) beans than you?

- How did it feel to be a servant? To have servants? To lose a servant?

- Were there any things that caused frustration? Anger? Hopelessness? Hope? Excitement? Fear?



SESSION 6

leader's guide

empowerment: “teach a man to fish...and own/maintain the pond!”





6: empowerment: “teach a man to fish...and own/maintain the pond!”

session overview

leader notes

1. This lesson will explain the principle of Empowerment.
2. You will note that it will draw on concepts from some of the previous lessons of listening to the community and redistribution as well as connect with the previous module lessons on leadership development.
3. Throughout this lesson encourage the participants in how what they are learning applies in their own setting.
4. Relief efforts are vitally important, especially in times of disasters and tragedy. Make sure that participants understand the importance of relief work and special projects to help those in need during disasters. This lesson is focusing on empowerment which seeks to address long-term needs. Empowerment efforts enable us to be ready to address disasters when they come with more community ownership and allow disaster relief efforts to connect with empowerment work for long-term sustainability.

materials

1. Lesson handout for each participant
2. Flip chart (big white paper) and markers

learning outcomes

	Outcomes	Evidence of learning
Head Participants will...	1. Understand the biblical basis for empowerment	1. Mission briefing discussion questions
Hands Participants will be able to...	1. Identify the difference between relief, betterment, development and system change effort	1. Reflecting Jesus activity
Heart Participants will...	1. Embrace ways to live a lifestyle of empowerment rather than just relief or helping with charity.	1. Sharing with Spiritual Companion from next steps questions

extra resources

1. Note: Some of this lesson’s material was adapted from training modules prepared by Dr. Bethany Dudley for CCDA.
2. The following are quotes from “Ministry of Healing” that speak to this lesson:
“Those who are endeavoring to reform should be provided with employment. None who are able to labor



should be taught to expect food and clothing and shelter free of cost. For their own sake, as well as for the sake of others, some way should be devised whereby they may return an equivalent for what they receive. Encourage every effort toward self-support. This will strengthen self-respect and a noble independence. And occupation of mind and body in useful work is essential as a safeguard against temptation.” {MH 177.1}

“We may give to the poor, and harm them, by teaching them to be dependent. Such giving encourages selfishness and helplessness. Often it leads to idleness, extravagance, and intemperance. No man who can earn his own livelihood has the right to depend on others. The proverb, ‘The world owes ma living,’ has in it the essence of falsehood, fraud, and robbery. The world owes no man a living who is able to work and gain a living for himself. {MH 195.1} Real charity helps men to help themselves. If one comes to our door and asks for food, we should not turn him away hungry; his poverty may be the result of misfortune. But true beneficence means more than mere gifts. It means a genuine interest in the welfare of others. We should seek to understand the needs of the poor and distressed, and to give them the help that will benefit them most. To give thought and time and personal effort costs far more than merely to give money. But it is the truest charity.” {MH 195.2}



6: empowerment: “teach a man to fish...and own/maintain the pond!”

teaching plan

welcome

3 minutes

1. Welcome and open with prayer.
2. Say, “In today’s lesson we are going to learn about empowerment. This will connect with what we have learned in previous lessons about listening to the community, redistribution and leadership development.”

introduction to theme

11 minutes

1. Ask if anyone in the group has ever seen a butterfly emerging from its cocoon. Explain briefly the process of a caterpillar going into a chrysalis (cocoon) and then changing into a butterfly. (2 min)
2. Have someone in the group read the quote about the butterfly in the “did you know” section. (2 min)
3. Explain that the process for the butterfly of working its way through getting out of the cocoon is part of what strengthens its wings and enables it to fly later. If something intervenes and opens the cocoon for the butterfly, it will not be able to use its wings properly and may eventually die. (2 min)
4. Ask the following questions: (4 min)
 - What sticks out to you from this illustration?
 - What would be an example of an empowering environment in your community?
5. Ask someone else in the group to read the Chinese proverb quote on page 97. (2 min)
6. Ask the following questions: (5 min)
 - How does this relate to the butterfly story?
 - Does this sound familiar, relating to any of the previous lessons? (Encourage them to think of leadership development, listening to the community, relocation, and redistribution concepts.) How does it connect?
 - Which of the phrases/actions are the most important? (They may not be able to answer this as it may be rhetorical, but can lead to some good discussion.)
7. We will learn more today about empowerment and the difference between empowerment and relief work. (1 min)

mission briefing

24 minutes

1. In groups of 3 or 4, have the participants complete the mission briefing section of the handout.
2. The leader(s) can walk around and encourage them as they read the quotes and discuss their answers to the questions as a group. (10 min)
3. After 10 minutes, encourage them to move to the second part with the Scriptures and answer the questions (10 min)



4. Gather back and share the answers to the first 2 questions about the Scriptures, writing down main points on the flip chart paper (4 min)
5. When the group is done with the mission briefing, invite participants to respond to the thinking it through questions on their own.

**thinking
it through**
10 minutes

1. Give participants a few minutes to read, respond and pray to the questions given. (5 min)
2. Invite them to share at their responses and what they are learning (in groups of 3-4). (5 min)

**reflecting Jesus & His
kingdom**
30 minutes

1. Return back to the large group and turn to the “reflecting Jesus & His kingdom” section. Say, “We are going to take a closer look at the difference between relief, and empowerment and also look at what betterment and system change are as well.” Have someone read the information on ‘relief’ and discuss a little, seeing if anyone has any questions. Do the same with each of the other sections (betterment, empowerment, system change), making sure that participants understand you and are answering any questions they may have. (8 min)
2. Say, “Let’s take a look at the next chart on relief and empowerment and see if this helps clarify how they are different.” Review through the chart on page 101 and highlight certain differences that will help the participants understand the differences. (2 min)
3. Divide the group into 3 smaller groups and assign each group one of the following passages to read: Nehemiah 5:1-13, Exodus 1:8-20 and Acts 15:1-29. Have them discuss what strategies for organizing and empowerment they see reflected in the stories. (8 min)
4. Have them return to the large group and report on what they discovered from these passages (write answers on flip chart paper). (6 min)
5. Have different members of the group read each of the paragraphs on the fish and the pond on page 97. Ask if anyone in the group has an example of “owning or maintaining the pond” or share an example from your own experience or one from a story you can find. (6 min)
6. Read together the two stories of Teresia Zawadi with Kupenda for the Children in Kenya (which we learned about in the last lesson) and of Peace and Hope International in Peru, Ecuador, Bolivia, the UK and USA as examples of empowerment in action.

next steps
10 minutes

Have the Spiritual Companions meet and discuss the following:

1. Share your answers from the “thinking it through” section.
2. Discuss together if there is someone or a situation where you think you can be an agent of empowerment rather than just helping or providing relief.

3. What could be one step you could take towards this.
4. Think about how empowerment may help you to better provide assistance during a disaster, where immediate relief is needed.
5. Pray for each other in what you would like to take action on from what you've learned today.

summary

5 minutes

1. Say, "Today we have learned about empowerment and the difference it can make in the transformation of community. When a community is empowered, they become advocates for their desired future. Once the power has been transferred to the community, it is then able to advocate for systemic and environmental changes that will make their community more closely resemble the kingdom of God. Some of these changes might be better schools, economic development, transit stops, community centers, and access to health care."
2. Each of the principles of Christian Community Development work together to help bring about change and see the kingdom of God exist "on earth as it is in heaven." Next week we will be wrapping all components together as we conclude this section.
3. Let's end in prayer together for how we can be empowerment agents for our neighbors and communities. Have a few group members pray.



SESSION 6

participant's guide

empowerment: “teach a man to fish...and own/maintain the pond!”



SESSION 6

empowerment: “teach a man to fish...and own/maintain the pond!”



did you know...



Empowerment is a popular word these days. It may be a misnomer.

People, like butterflies, have an inbred capacity to emerge into creatures of unique beauty. But intervene in the chrysalis process when the caterpillar is undergoing its transformation and the process may be aborted. Assist the emerging butterfly as it struggles to break out of its cocoon and it may never develop the strength to fly. We may protect the cocoon from predators, even shield it from winter's hostile blast, but do more than create the conditions for timely emergence and we will cause damage. Butterflies, like people, cannot be empowered. They will emerge toward their uniquely created potential, given a conducive environment.

Bob Lupton

“Go to the people. Live with them. Learn from them. Love them. Start with what they know. Build with what they have. But with the best leaders, when their work is done, the task accomplished, the people will say, ‘We have done this ourselves’”

Old Chinese Proverb by Lao Tzu





mission briefing

Empowerment develops and strengthens capacity, enabling others to do for themselves and use their gifts to serve others. One of the greatest threats to community development and kingdom transformation is doing for others what they can do for themselves, otherwise known as “do-goodism.” It is these types of service programs that disempower and take away ownership and create dependency. It is through ownership and empowerment that the cycle of poverty can be broken and transformation can take place. When a community is empowered, they become advocates for their desired future. Once the power has been transferred to the community, it is then able to advocate for systemic and environmental changes that will make their community more closely resemble the kingdom of God.

1. Read the following definitions of empowerment and answer the questions that follow. (From Mary Nelson’s book, *Empowerment: A Key Component of Christian Community Development*. Bloomington, IN. iUniverse. 2010. pg. 4-6)
 - Bob Linthicum writes in his book *Building a People of Power* that “no one can empower another person. The only person who can empower someone is him or herself. The only group that can empower a community is the community itself. The task of the church is to join the empowerment of the community—to participate in it, to be an integral part of it, and perhaps even to help make it happen.”
 - The World Bank defines empowerment as: “The process of increasing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes.”
 - Nanette Page and Cheryl Czuba define empowerment as: “A multi-dimensional social process that helps people gain control over their lives. It is a process that fosters power (that is, the capacity to implement) in people, for use in their own lives, their communities and in their society, by acting on issues that they define as important.”
 - Kit Danley, executive director at *Neighborhood Ministries*, uses “power transfer” instead of empowerment, trying to get away from the negative connotations of empowerment.

Questions:

- What key words or phrases stick out to you from these definitions of empowerment?

- Do these definitions differ from what you previously thought empowerment was?



2. In your group read the following Scripture and answer the questions that follow:

- “When you harvest your land, don’t harvest right up to the edges of your field or gather the gleanings from the harvest. Don’t strip your vineyard bare or go back and pick up the fallen grapes. Leave them for the poor and the foreigner. I am GOD, your God.” Leviticus 19:9-10 (The Message)
- “So Jesus left the Judean countryside and went back to Galilee. To get there, he had to pass through Samaria. He came into Sychar, a Samaritan village that bordered the field Jacob had given his son Joseph. Jacob’s well was still there. Jesus, worn out by the trip, sat down at the well. It was noon. A woman, a Samaritan, came to draw water. Jesus said, ‘Would you give me a drink of water?’ (His disciples had gone to the village to buy food for lunch.)” John 4:3-6 (The Message)
- “For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others. We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.” Romans 12:4-8 (New International Version)

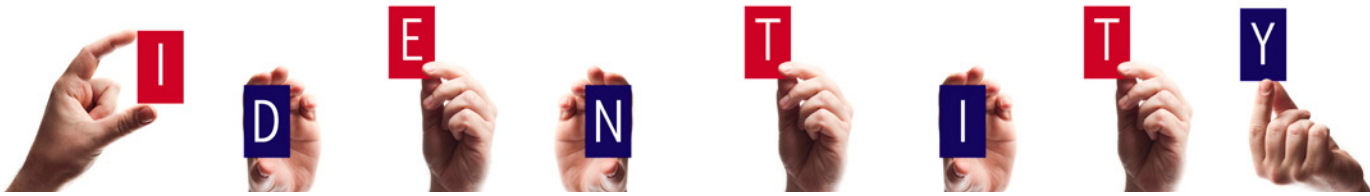
Questions:

- What characteristics of empowerment are demonstrated in these verses?

- How are the poor, the foreigner, and the woman at the well being empowered?

- What do gifts have to do with empowerment?





thinking it through

1. From the Chinese proverb in the “did you know” section on page 97, which phrase(s) do you think would be hardest for you to do?

2. Can you think of a time when you were empowered by someone else? What helped you feel empowered and how has that continued to help you in your life?



reflecting Jesus & His kingdom

1. Relief, Betterment, Empowerment, System Change

Relief (doing for): Provides temporary, short-term assistance by others.

- Relief ministries give temporary assistance to individuals in their current situation.
- Example of relief ministries:
 - * Soup kitchen, giving meals to those in need, feeding programs after natural disaster
 - * Clothes closet, providing blankets
 - * Holiday food/gift baskets/Christmas present give-away

Betterment: Creates positive caring beneficial environment and relationships that offer respite or a positive experience.

- Betterment ministries are those that take steps to help individuals better their current situation.

- Examples of betterment:
 - * Food pantry, giving rice and grains to those in need
 - * Health clinic
 - * Tutoring, help with school homework

Empowerment (development): Focuses on measured changes in knowledge, skills, abilities, or conditions of the participants and where they take responsibility for change.

- Empowerment ministries are those that create opportunities for individuals to get out of their situation.
- Examples of empowerment ministries:
 - * Food co-op, sharing food resources
 - * Thrift/2nd hand store, helping set-up small business
 - * Job placement, job training

System Change: Focuses on the systemic issues that create injustice.

- System Change Ministries are those that seek out unjust laws and policies that lead to a cycle of poverty and brokenness
- Examples of system change ministries:
 - * Lobbying for/against laws and policies, working for legislature
 - * Holding a political office, running for office
 - * Political activist, speaking out and encouraging others to get involved in issues

Relief	Empowerment
Addresses crisis situation	Addresses chronic situation
Focus on needs	Focus on opportunities
Short term intervention	Long term intervention
Need quickly identified	Need unearthed over time
Event oriented	Relationship oriented
Give something to address need	Need addressed with person gains knowledge, skills, etc.
Focuses more on “we do”	Focuses on what person can do
Focus on individuals	Focus on community
Goal is service	Goal is empowerment
Programs are the answer	People are the answer

2. Break up into 3 groups and review the following passages:

Nehemiah 5:1-13, Exodus 1:8-20 and Acts 15:1-29

Discuss what strategies for organizing and empowerment you see in these stories.

3. The Fish or the Pond: give, teach, own, maintain – what’s most important?

You may have heard of that old proverb, “give a man a fish and he will eat for a day, teach a man to fish and he will eat for a lifetime” which is common in the social service and community development fields. This wise proverb teaches that it is better to teach someone how to do something rather than simply doing it for them. By teaching the person they will be able to do it themselves in the future instead of being dependent on others. Both the giving of the fish and teaching to fish are a part of the ministry philosophy of Christian Community Development. However it does not stop there.

The ability to know how to fish is wasted when the only pond an individual has access to is polluted and unfishable. Cleaning the pond, creating a community vision with the community, is essential when working towards community transformation. When a community develops a vision together the focus of transformation is moving from the individual to the collective community. As the pond is cleaned it is essential that the residents continue to have access to the pond, it does not do any good to know how to fish, see a clean pond, and yet have no access to it. Pathways to ownership of the pond are crucial to community transformation.

Ownership plays a key role in community transformation. Owning a piece of the pond, including land, housing, businesses, vision and reputation, create healthy, sustainable communities. Many churches and non-profit organizations/non-governmental organizations stop at ownership of the pond, however the empowerment component of this ministry philosophy goes further and looks at the maintenance of the watershed, which deals with the systems that control what is put into the pond, and what can be done with the pond. Community transformation can only go so far if there are systemic policies in place blocking it. Maintaining the watershed deals with the policies that blocks community transformation.

4. One example of empowerment can be seen in the story of Teresia Zawadi with *Kupenda for the Children* in Kenya. *Kupenda for the Children*

is a Christian-based, nonprofit organization that exists to enable children with disabilities to achieve their God-given potential. Children with disabilities in Kenya are often denied access to education based on the belief that their disability may be a curse on their family from God. Kupenda provides these children with opportunities to be able to attend school (many for the first time) and receive a quality education. Teresia Zawadi was one of the first children supported by Kupenda. Her sponsor continued to support her through college where she majored in community development and social work. She did her college internships with Kupenda and after she finished school, she returned to the organization, first as a volunteer and then as a full-time worker, counseling parents of children with disabilities, working with parent support groups and organizing outreach programs for the community to educate them about disabilities. Teresia shows how empowerment of one individual can have a blessing for many.

5. Another example of empowerment is found in the Indigenous Church Leaders project of *Peace and Hope International/Paz y Esperanza*

(www.peaceandhopeinternational.org). This project is aimed at consolidating and coordinating a new national network of native church leaders from lowland Bolivian ethnic groups. Staff have traveled extensively to get to know local churches and begin conversations about integral mission and the need for the local church to serve its community. To date, native churches and pastors from 18 communities have taken part in these integral mission workshops. Paz y Esperanza’s work includes violence prevention, psychological and legal services, rehabilitation for violent domestic offenders, and healthy relationship workshops. It is the prayer that indigenous church leaders will lead the way in this work in their own communities.

SESSION 7

leader's guide

wholistic shalom: nothing missing,
nothing broken



7: wholistic shalom: nothing missing, nothing broken

session overview

leader notes

1. This lesson provides an overview of the component of ‘Wholistic’ from the Christian Community Development philosophy of ministry. It will help tie all the previous lessons in this module together.
2. Feel free to bring back in anything from the previous lessons that you find helpful.
3. Leave time to answer questions here that may have come up before, or those you may not have had time for in previous lessons.
4. The next lessons will focus on emergency preparedness. Help participants understand how community development principles can enable better opportunities for community leaders to address emergencies when they come and help them connect emergency efforts to long-term sustainable change.

materials

1. Lesson handout for each participant
2. Pens and 10 note cards for each group
3. Flip chart (big white paper) and markers

learning outcomes

	Outcomes	Evidence of learning
Head Participants will...	<ol style="list-style-type: none">1. Know the biblical basis for the component of “wholistic”2. Understand why wholistic matters	<ol style="list-style-type: none">1. Mission briefing discussion questions
Hands Participants will be able to...	<ol style="list-style-type: none">1. Identify areas where wholistic ministry is needed2. Think of ways to engage wholistically in own community	<ol style="list-style-type: none">1. Reflecting Jesus activity
Heart Participants will...	<ol style="list-style-type: none">1. Consider new ways to be open and expand in caring for others2. Value ways you can help bring about shalom	<ol style="list-style-type: none">1. Sharing with Spiritual Companion from next steps questions

extra resources

1. Facebook Page: Adventist Christian Community Developers, which is a group of Seventh-day Adventist Christians committed to living out the 8 components of Christian Community Development (ccda.org) in whatever context God has placed us. The purpose of this group is to inspire, train, and connect Christians who seek to bear witness to the Kingdom of God by reclaiming and restoring under-resourced communities.
2. Note: Some of this lesson’s material was adapted from training modules prepared by Dr. Bethany Dudley for CCDA.



The following are quotes from “Ministry of Healing” that speak to this lesson:

“Our Lord Jesus Christ came to this world as the unwearied servant of man’s necessity. He “took our infirmities, and bare our sicknesses,” that He might minister to every need of humanity. Matthew 8:17. The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character.” {MH 17.1}

“Varied were the circumstances and needs of those who besought His aid, and none who came to Him went away unhelped. From Him flowed a stream of healing power, and in body and mind and soul men were made whole.” {MH 17.2}

7: wholistic shalom: nothing missing, nothing broken

teaching plan

welcome

5 minutes

1. Welcome and open with prayer.
2. Say, “This is the final lesson in the series on the community development outreach. We will be discussing the CCD ministry philosophy component of ‘Wholistic’ which helps us tie all the other lessons together.”
3. We will be looking at the biblical concept of shalom as we seek to help make God’s kingdom come ‘on earth as it is in heaven.’

introduction to theme

20 minutes

1. Ask the group, “What is the most important thing that real estate agents say matters most to people when they are looking for a home?” The answer is, “Location, location, location!” Remember what we said in the previous lesson on relocation, that where we live matters to all of us. Ask, “So what is it that people wish to be true about the location of their new house? What are they looking for?” Write the answers down on the flip chart paper. Answers may include some of the following: good schools, food shops/markets close by, parks/green spaces, safety, stores and restaurants, access to health care/clinics not far away, activities for children, etc... Do you think people would want a house if only one of these desired things was present, but none of the others were? (8 min)
2. Say, “These same things are what people everywhere want for their homes and their families. And we want many of them together to make up a whole, healthy environment in which to live and raise our families. This is a picture of wholeness, of shalom, which is often described as nothing missing, nothing broken.” (1 min)
3. “But the sad truth is that many under-resourced neighborhoods/communities do not have this wholistic picture as their current reality. That’s where the work of community development outreach comes in. What are the areas for those neighborhoods where work needs to be done?” (refer them to the diagram in the “did you know section”) Write answers down on the flip chart. (4 min)
4. Ask someone to read the quote (from the “did you know” section) by Dr. John Perkins. And ask the following questions: (7 min)
 - a. What is the whole church?
 - b. The whole gospel?
 - c. The whole mission?
 - d. The whole world?

mission

briefing

20 minutes

1. Divide participants into 2–3 groups and assign them certain Scripture passages from this section of the handout to review in their group.
2. The leader(s) can walk around and encourage them to read the Scripture passages and discuss their answers to the questions as a group. (10 min)
3. After they have discussed their set of passages, have them return to the large group and share what they discovered. (5 min)
4. Ask someone to read the quote at the end of this section out loud. (1 min)
5. Discuss together how these scriptures relate to the components of the Christian Community Development ministry philosophy that we've been learning about. (4 min)
6. Invite participants to respond to the thinking it through questions on their own, when the group is done with the mission briefing.

thinking

it through

10 minutes

1. Give participants a few minutes to read, respond and pray to the questions given. (5 min)
2. Invite them to share in groups of 3–4 their responses and what they are learning. (5 min)

reflecting Jesus & His kingdom

35 minutes

1. Have the class break up into 2–3 groups and give each group a pen and 10 notecards. Ask them to read the quote at the beginning of the “reflecting Jesus & his kingdom” section and then answer the question below the quote. They will write the area and the need on the same card as instructed. (10 min)
Some examples: Spiritual — need Bible training, Economic — need jobs, Educational — need schools for girls, Physical — need access to clean water, etc.
2. Ask the group to come back together and report on their answers. Write each of the 10 areas up on the flip chart paper with enough room underneath for a few notecards to be attached (under each area's label). Attach the notecards to the flip chart paper with tape or pins as each group reports on their findings. (8 min).
3. Ask the question listed next about describing their own church's relationship to the neighborhood/ community around it and have class members share if their churches are engaged in any ministries in the areas we just discussed. (5 min)
4. Say, “Recall the description from Lesson 2 (Church-Based) of the different types of churches: **IN** the community (fortress), **TO/FOR** the community (savior), and **WITH** the community (partner). Wholistic church-based community development is about harnessing and developing the “WITH.” Churches that are WITH include the following:
 - You are an integral part of the community.
 - Existing relationships and programs utilize your gifts and those of the community.

- Decisions about programs/services to offer are made with the community.
- The ownership of the programs/services is shared with the community.

Ask them to break up into groups again and answer the question at the end of this section on how their church can become more of a “WITH” church and work towards greater shalom and how they can share this with their pastor/ministry/youth leaders. (5 min)

5. Share with the whole group about the work of ADRA (Adventist Development and Relief Agency), which includes disaster/relief work, but also wholistic community development. For example, ADRA Australia has projects in the Pacific that include the efforts in the following many areas where shalom/wholeness is needed: youth development, clean water, remote medical services, HIV/AIDS prevention and services, small enterprise development, employment services and education.

next steps

15 minutes

Have the Spiritual Companions meet and discuss the following:

1. Share your answers from the “thinking it through” section and determine how to add these to your IDP goals.
2. Make an action plan of how to share your ideas for your church to become more of a ‘WITH’ church with your pastor/ministry/youth leader and add it to your IDP.
3. Pray for each other in what you would like to take action on from what you’ve learned today, especially for the areas that might seem hard to implement. Ask for God’s power to overcome obstacles.

summary

5 minutes

1. Say, “This is the final lesson in our series on Christian community development outreach. Our prayer is that you, your families, churches, communities will experience greater shalom as a result of what you’ve learned here. And that you will have grown in knowing how to love God more and love your neighbors more and that God’s kingdom will come and his will be done on earth as it is in heaven.”
2. Say, “As we close, let us read together the *Franciscan Blessing* found on the last page of your handout.”
3. Close in prayer for the class to remember what they’ve learned about God’s kingdom and God’s love and that they will share God’s heart even more as a result of these lessons.

SESSION 7

participant's guide

wholistic shalom: nothing missing,
nothing broken



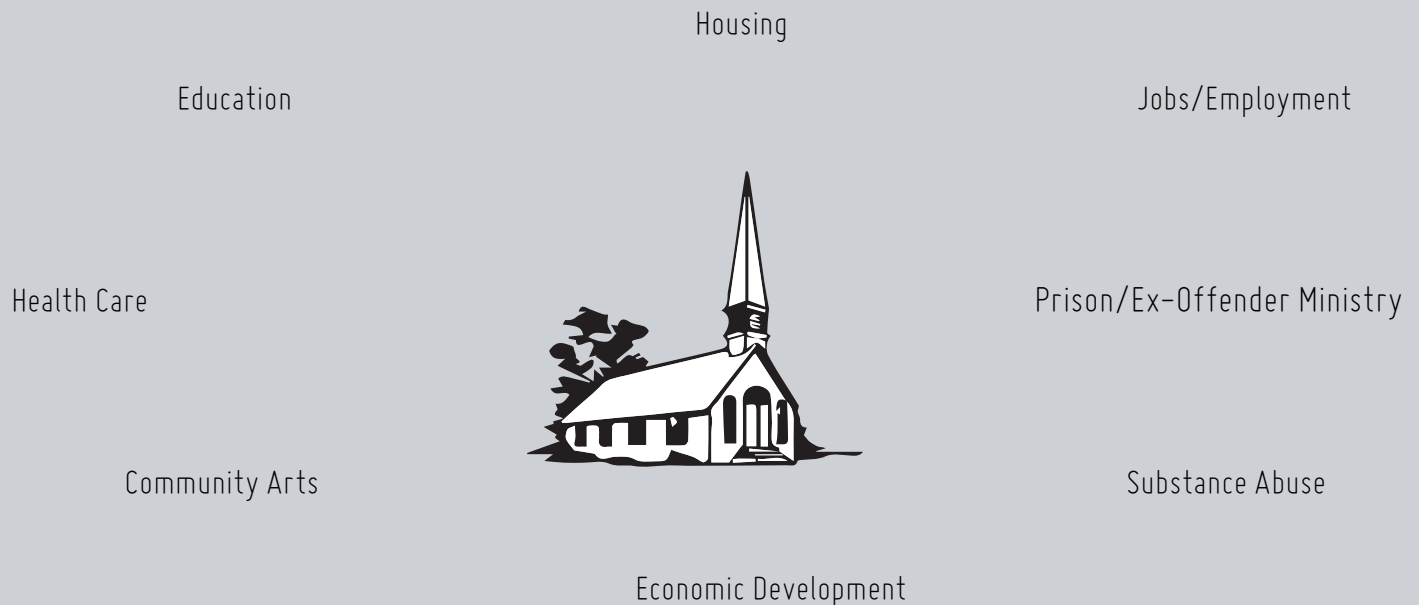
SESSION 7

wholistic shalom: nothing missing, nothing broken



did you know...

In the box for this section, put a diagram with these labels and graphics/
pix representing each thing beside it and arrows connecting all of them
together and each of them to the church in the center.



“It is time for the church, yes, the whole church, to take a whole gospel on a
whole mission to the whole world.”

John M. Perkins, *Beyond Charity*





mission briefing

1. Wholeness occurs when nothing is missing and nothing is broken, when shalom is present.

Read the following Scripture passages in your group:

Mark 1:14-15

Luke 7:20-23

Matthew 25:24-40

Colossians 1:19-20

Jeremiah 22:15-16

James 2:14-18

Luke 4:16-21

Jeremiah 29:7

James 1:27

What do these scriptures tell us about God's view of shalom and wholeness?

Throughout Scripture the Lord is constantly reminding His people that He not only cares about the spiritual well-being of an individual or group but he also cares for their physical and emotional well-being. Addressing the whole person and whole community requires the whole body of Christ. Strategic partnerships are essential in this wholistic approach to ministry. Listening, learning, and asset mapping help a ministry find out what is already going on in the community, what is missing, and who they can partner with.

Discuss how these scriptures relate to the key components of the Christian Community Development ministry philosophy which we have been learning about in this (& other) module(s): Church-based, Relocation, Reconciliation, Listening to the Community, Redistribution, Leadership Development, Empowerment, and now Wholistic



thinking it through

1. How would you describe your own community? Does it have what you and your family would like to be present there? What might be missing or broken?
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2. Are there ways that you can help in these areas that are missing or broken to bring about greater wholeness and shalom?
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reflecting Jesus & His kingdom

1. A wholistic approach to ministry engages in the spiritual, social, economic, political, cultural, emotional, physical, moral, judicial, educational, and familiar dynamics of an individual and community in order to bring about Kingdom transformation. It is important to note that only focusing on individuals will not transform a community. It is the goal of many who live in under-resourced communities to gain the knowledge, skills and connections to be able to leave the neighborhood because there is little opportunity for them there. The ministry philosophy of Christian Community Development works wholistically to transform both the individual and the community in which they live so that there is no need to move from the neighborhood.
2. In your group write down at least one area where there may be something missing or broken in each of the areas listed (write the area and then the need below the area on the same card):

Spiritual

Emotional

Social

Physical

Economic

Moral

Political

Judicial

Cultural

Educational

3. Describe your own church and how it relates to the community around it. Does your church have any ministries that reach out in the areas we listed above? Share with the group what those might be.
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4. (from Lesson 2) Wholistic church-based community development is about harnessing and developing the “WITH.” Churches that are WITH include the following:
 - You are an integral part of the community.
 - Existing relationships and programs utilize your gifts and those of the community.
 - Decisions about programs/services to offer are made with the community.
 - The ownership of the programs/services is shared with the community.

In your small group, discuss ways that your own home church might become more of a “WITH” church and how it can be involved in wholistic community development towards the goal of greater shalom in your neighborhood. Think about how you can share this with your pastor/ministry/youth leaders.

The Fourfold Franciscan Blessing

1. May God bless you with ***discomfort***. Discomfort at easy answers, half truths, and superficial relationships, so that you may live deep within your heart. Amen
2. May God bless you with ***anger***. Anger at injustice, oppression and exploitation of people, so that you may work for justice, freedom and peace. Amen
3. May God bless you with ***tears***. Tears to shed for those who suffer from pain, rejection, starvation and war, so that you may reach out your hand to comfort them and turn their pain into joy. Amen
4. May God bless you with ***foolishness***. Enough foolishness to believe that you can make a difference in this world, so that you can do what others claim cannot be done. Amen



icebreakers

Personal Scavenger Hunt

Take two minutes and find the following items in your wallet or purse: Something that . . .

- You've had a long time.
- That you cannot leave home without.
- A friend gave you.
- Reveals a lot about you.
- Reminds you of a fun time.

Have each person share the first item. Go around again on the second item and again until you have gone through each one. You can adjust the list/questions to your group needs.

House on Fire

Ask, "Your house is on fire, and everyone is safe. You have thirty seconds to run through the house and collect three or four items you want to save. What would you grab? Why?" After everyone has done this, the group can discuss what they learned about the things they value.

The following icebreakers can be found at:

http://www.gadi.org/download/tm-training-materials/ice-breakers/40_icebreakers_for_small_groups.pdf

The Question Web

You need to have a spool of string or wool for this game. Ask the young people to stand in a circle. Hold on to the end of the string and throw the ball/spool to one of the young people to catch. They then choose a question from 1-20 to answer. A list of 20 sample questions is given below. Adapt for your group.

Holding the string they then throw it to another member of the group. Eventually this creates a web as well as learning some interesting things about each other! At the end of the game you could comment that we all played a part in creating this unique web and if one person was gone it would look different.

In the same way it's important that we all take part to make the group what it is, unique and special.

1. If you had a time machine that would work only once, what point in the future or in history would you visit?
2. If you could go anywhere in the world, where would you go?
3. If your house was burning down, what three objects would you try and save?
4. If you could talk to any one person now living, who would it be and why?

5. If you HAD to give up one of your senses (hearing, seeing, feeling, smelling, tasting) which would it be and why?
6. If you were an animal, what would you be and why?
7. Do you have a pet? If not, what sort of pet would you like?
8. Name a gift you will never forget?
9. Name one thing you really like about yourself.
10. What's your favorite thing to do in the summer?
11. Who's your favorite cartoon character, and why?
12. Does your name have a special meaning and or were you named after someone special?
13. What is the hardest thing you have ever done?
14. If you are at a friend's or relative's house for dinner and you find a dead insect in your salad, what would you do?
15. What was the best thing that happened to you this past week?
16. If you had this week over again what would you do differently?
17. What is the first thing that comes to mind when you think about God?
18. What's the weirdest thing you've ever eaten?
19. If you could ask The LORD to change one problem in the world today, what would you like him to change?
20. What book, movie or video have you seen/read recently you would recommend? Why?

community service project planning

module 7: COMMUNITY

introduction

The goal is to identify a needy cause and devise a medium/long-term plan to meet that need in the community. The emphasis is on the project being local and the participation being sustained over a period of time.

1. Introduce the idea of an Ambassadors' community service project. Describe it as an integral part of the Ambassadors' experience that begins now.
2. It would be advisable to do some prior research before approaching your group with the following tasks or you can choose to begin the process with the participants.
 - a. Identify a needy cause in the community that would benefit from the Ambassador's help. You might come prepared with a list of services offered in your community that need volunteer help or start brainstorming with the group. At some stage, this will require some research and consultation with volunteer services and the city/village council. Examples might include:
 - Health services
 - Mentoring
 - Community clean-up
 - Vulnerable citizen help (e.g. children of prison inmates)
 - Vulnerable families support
 - Food services
 - Seminars and classes
 - Community events
 - Fundraising
 - b. Explore as many options as possible and do a realistic evaluation of each one on the basis of your resources, time, and personnel.
3. Choosing the Project
 - a. Vote/decide on a short list of three or four for closer evaluation.
 - b. It would be advisable to do a site visit of the short list.
 - c. Have a feed-back session after the visit.
 - d. Prayerfully, choose the final project.
4. Get ready to participate in the community service project.
 - a. Present the idea that serving others with a loving heart and without any conditions requires some self-assessment and re-consecration to God.

- b. Take some minutes to lead the participants in the following in the participant guide:
 - Write down your reaction to the idea that you will give away your time and effort for free.
 - Write down how you really feel about it, not what you think you should feel.
 - If you find any objections in your mind to giving time and effort to others, write those down too.
 - Apply the Golden Rule to the plans the group has made.
 - Write down your reaction to giving to others what you'd like to receive if you were in their "shoes" (their situation).
 - Write a commitment statement that expresses what you pledge to do for God through serving the chosen group in the community.
5. Plan a field trip to the final project site.
 - a. Sign up participants so that all have a commitment to a time and place for the visit.
 - b. Make the visit a combination of learning the details of the organization's work and some time that the participants spend doing a sample of the work.
 - c. At the visit itself, ask participants to think about their experience and prepare to debrief at the next session when you will ask them to share their reactions to the community service visit.
6. Assuming that the response is positive and the group seems ready to proceed, ask participants to assist you in planning the following:
 - a. Decide on overall goal
 - b. Define tasks involved
 - c. Determine time commitment and schedule
 - d. Assign volunteer positions and duties (a mix of leaders and participants)
 - e. Seek permissions if needed
 - f. Work on budget if applicable
 - g. Obtain insurance if applicable
 - h. Plan for equipment and supplies if applicable
 - i. Plan for regular evaluation of goals
7. Arrange the bi-weekly or monthly project schedule and duration.
 - a. Get a clear list from the organization's representative that states expectations and requirements.
 - b. In situations that require background clearance, arrange for background checks.
 - c. Take time to coordinate participants and sign them up for particular times and dates of service.
 - d. Create and show a record in which you will log the main activities of the group.
 - e. Record the plans and share aspects of it and the progress at each session.

**mid-way through the
module**

1. It's time for a formal review of the initial community service efforts.
2. You can prepare a formal review form or simply record in the log the responses given by participants.
3. Take a careful look at how the activity is developing. Is the group truly meeting the needs identified at the beginning of the module? Does the activity seem to fit the group? What is God telling you about what has happened so far?
4. Take the participants through some minutes of free-flowing discussion of their experience.
5. Steer them toward the goals of serving the community without condition and for no reason but to give.

**at the end of the
module**

1. Celebrate what has been accomplished thus far.
2. Decide if the group will continue with the same project or choose a new one for the next module.
3. The designers of the Ambassador program would encourage continuity as much as possible.



AS THE FATHER HAS SENT ME, SO I AM SENDING YOU
AMBASSADORS